# The Second Century of Baptist Foreign Missions

By WILLIAM B. LIPPHARD

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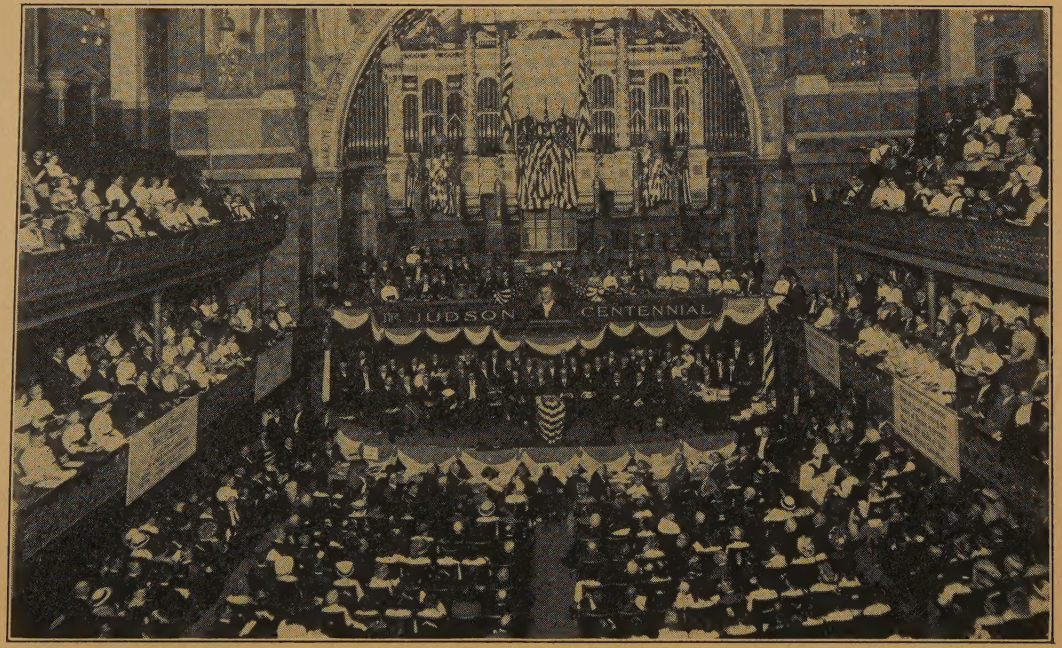
# THE SECOND CENTURY
## OF BAPTIST FOREIGN MISSIONS




**Commemorating the Completion of the First Century of American Baptist Foreign Missions**
**The Judson Centennial Celebration in Tremont Temple, Boston, Mass., June 24, 25, 1914**

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# THE SECOND CENTURY
## OF BAPTIST FOREIGN MISSIONS

By WILLIAM B. LIPPHARD
Associate Editor of *Missions*

A Mission Study Book
Edited by
The Department of Missionary Education
Board of Education of the Northern Baptist Convention
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To My Father

**WILLIAM A. LIPPHARD**

For Forty Years a Minister of Jesus Christ
This Is Affectionately Inscribed

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# PREFACE

Two purposes account for the writing of this book. They should be kept in mind in order to understand its scope and treatment.

On May 21, 1914, American Baptists completed their first century of foreign missions. This significant achievement was fittingly celebrated in the Judson Centennial in Boston, June 24-25, 1914. A similar celebration had been held in Rangoon, December 10-12, 1913, commemorating one hundred years since the arrival of Adoniram Judson in Burma.

A month after the Boston celebration came the great war. The second century of Baptist foreign missions thus began on the eve of the cataclysm that plunged the whole world into a period of upheaval and suffering, of vast political and social changes.

One purpose of the book therefore is to trace briefly the history of the missionary enterprise of American Baptists during this period of world turmoil; to show how the war and the world readjustments following affected its work, disturbed its finances, enlarged its objectives, changed its emphases; and to outline some of the missionary problems that emerged.

The second purpose is to furnish a text-book for use in Baptist mission study classes, church schools of missions, summer conferences, and study groups in educational institutions who wish to extend their knowledge and enlarge their interest in what their denomination regards as its share in the world task of Christianity.

# PREFACE

The bibliography on page 241 will be found of value for supplementary reading and especially for a more extended discussion of the problems outlined in the final chapter.

The author takes this occasion to acknowledge with grateful appreciation the valuable suggestions of Dr. Howard B. Grose, Editor of Missions, who kindly reviewed the manuscript; the helpful counsel of Secretary William A. Hill of the Department of Missionary Education and especially his suggestion as to the title of the book; and the painstaking assistance of Miss Flora E. Freeman in preparing the manuscript for the publishers.

YONKERS, N. Y., March 1, 1926.

# FOREWORD

In her book " Following the Sunrise," issued in 1914, Mrs. W. A. Montgomery sketched the history of Baptist Foreign Missions up to the Judson Centennial. " The Second Century of Baptist Foreign Missions " starting at this point, takes us through the troublesome period since that hour and opens the doors through which we are about to enter in our world conquest for Christian idealism.

The Department of Missionary Education in asking for this much-needed book, desired not a reading book only nor a historical record merely, but a study class book which might be of special value for teachers during this year when we are studying particularly our Baptist Foreign Missions. We believe we have here the study book, and in addition a reading book illumined with human interest material.

A great critic once said, " I never read a book until I have first reviewed it, lest the reading of it prejudice me in its favor." By whatever gauge applied, the author of this book seems to have been more concerned in the straightforward portrayal of important facts about a great subject than in merely writing a book. The march of events in world affairs would seem to make this portrayal more difficult, yet in this record the one fact is kept before us that foreign missions were never more needed than now.

We believe that Mr. Lipphard with excellent appreciation of historic background and detail of foreground has

sketched for us all a clear and true picture. In so doing, he has revealed the thinking and the statesmanship of our Foreign Societies in their difficult tasks. The picture is not out of focus at any point. Standing close to it and studying its detail, the facts are not blurring: standing away from it, its fine perspective reveals its purpose and message without confusion. To the reader who might raise the query, "What's the use?" this statement answers, "Why not?"

The major problems of foreign missions are frankly and forcefully outlined for us in the last chapter which should be read and studied by all who have serious interest in the program of foreign missions. We recommend to all groups of adults and young people the study of this book of moving interest, fine sequence and strong climax. We have asked, "Watchman, tell us of the night, what its signs of promise are." The answer returns, "Traveler, yes, it brings the day, glorious day of Israel."

William A. Hill,

*Secretary of Missionary Education of the Board of Education of the Northern Baptist Convention.*

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# I

## WHEN WORLD FOUNDATIONS WERE SHAKEN

The Judson Centennial celebration in Boston had come to a close. Nearly three thousand delegates and hundreds of visitors, representing the entire constituency of the Northern Baptist Convention, had crowded the huge auditorium in Tremont Temple to pay tribute to the memory of Adoniram and Ann Hasseltine Judson. The zeal of those early pioneers, their appreciation of the spiritual needs of the non-Christian world, and their sublime readiness to sacrifice everything, as any one familiar with the biography of Judson is well aware, have always been upheld as ideals in missionary service. With an impressive program of addresses and memorial features, the delegates celebrated the completion of the first century of Baptist foreign missions.

**One Hundred Years Old.** One hundred years had passed since the first American missionary had landed on the soil of Burma and had sent back to American Baptists that historic letter which resulted in the establishment of their foreign mission enterprise. Notable were the results achieved during that first century. Ten great mission fields had come into existence. Each was occupied by a staff of American missionaries and hundreds of native associates. The Bible in whole or in part had been translated into a score or more of languages and dialects. The emphasis on evangelism and on the establishment of independent local churches had

resulted in the organization of more than 1,500 Baptist churches. Foundations had also been laid for an extensive system of Christian education and the training of Christian leadership. The careers of famous missionaries, worthy followers of Judson, had been built into the Christian history of these ten mission fields. Prophetic was the forecast in the centennial report of that year as it emphasized the future transfer of responsibility to the native church, the preparation of the church for the assumption of that responsibility, and the intensive development of the work already established. With that inspiring background Dr. John R. Mott in his stirring address summoned Baptists to enlarge their plans.

**The Second Century.** Tarrying in the East for a few days after the centennial, a group of about thirty men assembled at a little summer hotel in Pigeon Cove on the famous North Shore of Massachusetts. In the company were district secretaries and representatives of the national Baptist missionary societies. They met together in order to plan how to bring to the churches the inspiration of the Boston meetings and the missionary task of the second century. No one dreamed of the world upheaval and the terrific missionary adjustments that were destined to characterize its first decade. On Monday morning, June 29, 1914, the hotel porter brought the Boston morning papers with the news that the Austrian Archduke had been assassinated at Sarajevo. No one in the group had ever before heard of this place. One of the men remarked, " Another storm in the Balkans! " Little did any of them realize the shattering ferocity of the coming storm and its terrible destruction of life and property.

**A Small Explosion Produces a World Upheaval.** And then came the war. It is the irony of fate that the name of the man whose pistol-shot started the world cataclysm has been forgotten. An unremembered man had struck the world's fateful zero hour. Only a little powder was necessary to send his bullet into the heart of the Austrian Archduke, but its explosion was enough to shake the world to its foundations. More than thirty states, large and small, were drawn into the conflict. The total financial cost of the war has been officially calculated by the League of Nations as $186,333,637,097, with property loss as $29,960,000,000 more. Vast areas of half a dozen countries of Europe were laid waste. National debts were piled into mountains of fantastic figures that only a decade before would have been considered as foreshadowing immediate bankruptcy. Immense political changes and social upheavals followed. For four and a half years productive industry, commerce, arts stood still. Thousands of ships were sent to the bottom of the sea. According to figures issued by the League of Nations, 9,998,771 men in the flower of manhood were shot, bayoneted, disemboweled, torn asunder, gassed, or blown to atoms so that not even a button from their uniforms could afterwards be found; while 20,297,551 others were wounded. Probably five million returned to their homes after the war physically wrecked for life. An uncounted multitude of poverty-stricken widows and starving orphans was left behind in stark misery and cruel pain to pay the ultimate cost of the war. The world was shaken to its foundations.

**The War and Baptist Foreign Missions.** How did this conflict affect the foreign mission enterprise of American

Baptists? It was inevitable that any organization with international contacts and with living representatives and property interests in various places on the earth should feel the long arm of a war in which three-fourths of the people on the globe were involved. This would be especially true in the work of an enterprise whose primary objective, whose *raison d'être,* was so diametrically opposed to the purposes and practises of war. The Massachusetts Missionary Society, at its annual meeting in October, 1914, recognized the gravity of the crisis when it said,

> The forces of organized Christianity throughout the world are facing today the most critical situation which has arisen since the era of the Protestant Reformation.

**Cutting Off Communications with Mission Fields.** One of the first effects of the war was its interference with communications with mission fields. The demand for steamships for transporting troops and war supplies soon disarranged passenger and freight schedules for the normal commerce of the world. The plight of missionaries in the Belgian Congo Mission became especially critical. For weeks the Foreign Mission Board was without any means of communication with its Congo field. No ships called there with supplies. Regular mail service was discontinued. One ship destined for Congo was sunk by a submarine. For more than a year only occasional freight steamers covered the route between America and Africa. Supplies ordered by missionaries in April did not arrive until February, nearly a year later. This situation affected also the work of the Congo churches. With no cargoes arriving at Matadi, freight

traffic on the Congo Railway suffered a drastic decline, resulting in wide-spread unemployment. In a single day the railway company discharged three hundred men, who returned to their villages. Since the majority of men attending the Baptist churches around Matadi were employed on the railroad or in various offices, their discharge brought on a severe decline in church attendance. Some of the villages to which these men returned had no churches, and many of them doubtless drifted back into heathenism.

**Disorganized Banking Facilities.** Soon difficulty was experienced, especially by other mission boards, in the transmission of funds because of disorganized banking exchanges. The Standard Oil Company, realizing their embarrassment, offered its services without charge, and for several months it handled the transfer of missionary funds. Only in a few instances was this necessary in relation to Baptist fields. After conditions had become adjusted, the Foreign Mission Society was again able to use its own drafts.

**Delay in Transmission of Mail.** Due to disrupted steamship schedules and especially the rigid censorship, more vexatious delays were experienced in the transmission of mail. Early in the war, Mr. F. D. Phinney, Mission Treasurer in Burma, wrote from Rangoon, urging that all friends of missionaries, in their letters to the mission fields, *refrain from discussing the war* because such letters would invariably be held up by the censor. Every letter from British India received at the headquarters of the two societies carried on its envelope the familiar stamp "Opened by Censor." In 1915, the delay in the receipt of mail was so great that

the Annual Report had to be printed without the customary statistical tables, which had been held up somewhere in the censor's office and had to be printed and bound into the report later. Because of disrupted steamship schedules the publication of the revised Judson Burmese Dictionary was greatly delayed. The paper on which it was to be printed at the Mission Press in Rangoon had been made to order by an English mill. It had just been loaded into a Rangoon steamship at Liverpool, when the steamer was commandeered by the British War Department for army transport duty. There was no time to discharge the cargo. For months this paper served as ballast. Eventually it arrived in Rangoon, and the revised dictionary, a monumental work begun by Adoniram Judson a century earlier, was published.

**Propaganda Begins Early.** In the meantime missionaries in British India were being kept informed as to the war, although not aware that the information was only what the British Government decided to make available. Very innocently Missionary J. H. Cope wrote from his station, "The government sends telegrams every day when there is news of importance, so that we learn the principal events as soon as you in America." Mr. F. D. Phinney wrote, "We get as much information through our weekly papers as the military forces will permit us to have." How little these missionaries, as well as people everywhere, realized that the whole world, during those years of upheaval, was the victim of clever propaganda publicity, now in favor of one side in the conflict, and then in favor of the other.

**The Menace of the Submarine.** Because of the submarine menace in the Atlantic, all returning missionaries as well as new appointees were sent to their fields by way of the Pacific Ocean. For missionaries to British India this involved thousands of dollars additional passage expense, great inconvenience, difficulty in getting accommodations, and annoying delays in Asiatic ports while waiting for ships destined to India. In the fall of 1917 the number of missionaries sailing from the Pacific Coast was so large that three separate party sailings had to be arranged. This offered an unusual opportunity for holding farewell meetings at several cities en route. One party journeyed to the Pacific Coast via the Southern route, another across the Central States, and the third through the Northern States.

**In Defiance of the Submarine.** In the case of one group of missionaries, however, the protection of sailing via the Pacific Ocean could not be vouchsafed. Missionaries going to or returning from Belgian Congo had to sail across the Atlantic. Because of transshipment in Europe, the trip in each direction compelled them twice to cross the danger zones. Neither the perils of the sea nor the menace of the submarine could keep these ambassadors of Christ from going about the business of their King. Again missionary heroism showed itself. Submarine or no submarine, these men and women and children crossed and recrossed the Atlantic. Concerning one of these voyages, Mrs. P. C. Metzger, accompanied by her little baby, wrote:

> One night signal lights were seen by our captain in the distance, but he gave no heed—only increased the speed of the ship and changed his course. The steamship *Appam* was sunk after heed-



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ing such signals, so he was not going to run any chances. The last four nights before reaching Falmouth we traveled without lights. On the night we crossed the English Channel scarcely a passenger removed his clothing, and many slept on the deck or in the saloons. The boats were out and everything ready in case of accident. A submarine was sighted about four o'clock in the morning, and we barely escaped a floating mine only sixty yards from the ship.

With courageous hearts, these missionaries would sail from Matadi, not knowing whether they would reach America. With similar fortitude they would sail from New York, always anonymously referred to in the war hysteria of those years as "an Atlantic port," not knowing whether the submarine would find for them a grave at sea. Night after night with all lights out, the ships on which they sailed, like huge shapeless masses indistinguishable from the blackness of the waters and the darkness of the nights surrounding them, plowed their way across the trackless sea. Fortunately a gracious Providence watched over all their journeys. An unseen hand guided them safely across the mine-laden and submarine-infested zones, and not a missionary life was lost.

**The Contribution of Mission Fields.** Fighting on the side of the Allies were Japan, China, and India, three great mission fields in the Far East. Hundreds of thousands of Chinese coolies in the Chinese Labor Corps and numerous regiments of Indian soldiers rendered active and effective service. India contributed more than a million men to the forces of the British Empire. Not only were men made available but also considerable military supplies. Thus Tavoy, Burma, where Baptist missionaries had been at work since 1828, became of vast importance because of the plentiful supply of wolfram

available there. It was required in great quantities for the production of armaments.

**Armies from the Non-Christian World.** The raising of armies in India, Assam, Burma, and China deprived Baptist mission fields of promising native leaders. From several stations came reports that Christian young men were generally the first to volunteer. An English official in commending the recruiting service of Dr. C. A. Nichols, veteran missionary of Bassein, Burma, said that

> the Karens have come to regard it as their duty and privilege to take part in the present struggle, and their head men and the elders of their churches have been their leaders.

At Judson College in Rangoon, Burma, named after the pioneer American missionary, an imposing tablet with forty-six names, one of them preceded by a star, indicates the contribution which this mission college made to the war. Thrilling stories could be told of the adventures of these young men. In one case a company of laborers, recruited in Assam, sailed for France. Possibly half of them were Christians. After many travel experiences, including shipwreck in the Mediterranean, they eventually reached their destination. Upon their return to Assam it was found that nearly all of them had become Christians. In addition to the Chinese coolies and the men recruited from British India for service in France, thousands of soldiers and laborers were transported to the battle-fields from various sections of Africa.

**Baptist Missionaries and Neutrality.** In the early years of the war, compliance with the principle of neutrality proclaimed by President Wilson, placed Ameri-

can missionaries in British India in a delicate position. Any outspoken opinion in favor of Germany, whether in the interest of fair play or based on a conviction that responsibility for the war did not rest on the shoulders of Germany exclusively, would have been inimical to the interests of Great Britain and would have resulted immediately in detention or deportation. Any public utterance or act in favor of England would have been a violation of the spirit of neutrality to which they as American citizens were committed. And yet an absolutely neutral or non-committal attitude would directly or indirectly have interfered with England's difficult task of retaining the loyalty of the three hundred million people in India. Thus for nearly three years missionaries found themselves in a dilemma such as they had never known before. To meet this situation the South India Baptist Mission Conference adopted the following resolution:

*Resolved*, That, in view of the great war in which so many nations are now engaged, in Europe and elsewhere, the Conference of the American Baptist Telugu Mission record its deep appreciation of the many benefits accruing to the people as a whole under the just and progressive policy of the British Government in India;

That the Conference record its satisfaction at the genuine and wide-spread expressions of loyalty which have been evoked among all classes of the people during this great crisis; and

That the Conference assure the Government that, while the principles of neutrality forbid all American citizens from active participation in other than general relief funds and Red Cross work, every effort will be made to promote hearty loyalty and cooperation among the peoples in general within the borders of this mission, and in particular among those Christians whom God has given to our care.

After the United States entered the war all American citizens were naturally released from the observance of neutrality.

**War Service of Baptist Missionaries.** Nevertheless even before America entered the war it was recognized that the presence in France of millions of men from other lands presented a most urgent need for safeguarding them morally and spiritually. This was especially true in the case of men from the non-Christian world subjected to grave temptations because of transfer from their native environment. Now that they were in France the need of missionaries for service among them was pressing. Accordingly Missionary Rev. Ernest Grigg of Burma, declining to devote his furlough to rest in America, went to France and served among regiments of Burman soldiers. From a place in France, the name of which was deleted by the censor, he wrote:

> After prayerful consideration I decided that God was leading me into this work for the Burmans. They would never forget the fact that a missionary, who had been in their loved country, in their village, had spent months with them in the strange far-off land of France and had been to them a real friend.

In a similar way Rev. J. R. Bailey, M. D., and Rev. W. C. Mason, both of Assam, served among the thousands of men from the Naga tribes. Rev. Robert Wellwood, Mr. H. J. Openshaw, and Rev. I. B. Clark of West China worked among the Chinese coolies in France. The gospel message was needed among these non-Christian races in France. Furthermore their sojourn in the war areas made even more acute the need of the gospel in their native lands upon their return in order to meet the enormous unrest which the contrast between life

in France and life in China or Assam or elsewhere inevitably created.

**A Noteworthy Record.** Other missionaries in war service included Rev. A. E. Stephen, Rev. G. G. Crozier, M. D., and Rev. J. E. Tanquist, of Assam; H. R. Murphy, M. D., of Bengal-Orissa; Rev. J. F. Russell, of the Philippine Islands; R. P. Currier, Rev. H. E. Dudley, R. L. Howard, and the veteran Dr. C. A. Nichols, of Burma; Rev. E. S. Hildreth and Rev. E. E. Jones, of China. Rev. William Pettigrew of Assam rendered unusual service in recruiting large numbers of men for the Labor Corps. As captain he sailed for France with two thousand men whom he had recruited. One of the medical missionaries, N. W. Brown, M. D., served in England in a military hospital as a specialist in heart diseases. A most spectacular experience was that of H. W. Newman, M. D., a medical missionary on the East China field. Entering the Red Cross service as a major, he served first with the Chinese army, and then joined the Czechoslovak army on its long, weary march across Siberia. The end of the war found him at Cheliabinsk, on the border between Russia and Siberia. Here he had to fight a severe epidemic of typhus among Russian soldiers and refugees. Another unique service was rendered by Dr. Fred P. Haggard, for six years a missionary in Assam and for fifteen years Home Secretary of the Foreign Mission Society. Following his resignation in 1915 he sailed for Russia and under the International Committee of the Y. M. C. A. took charge of the vast work on behalf of the four million German, Austrian, and Hungarian prisoners of war confined in the numerous prison-camps throughout Rus-

Troops from British India Resting Behind the Lines in France

Missionary Ernest Grigg of Burma in Y. M. C. A. Uniform in Service in France

Missionary Robert Wellwood of West China, Killed in France, May 19, 1918

sia. Many other missionaries would have participated in war service, had not age and health conditions, as well as the importance of the work at their stations and their remote location from the various fields of military operations, made such participation impossible.

To Missionary Robert Wellwood was given the solemn honor of being the first Y. M. C. A. Secretary to lose his life in the war. While working among Chinese coolies, for whose welfare he had sailed for France, a German shell came crashing behind the lines on May 19, 1918, killing him instantly.

**War Service of Board Representatives.** The war also found Board members and other representatives of the Society responding to the calls to service. Home Secretary J. Y. Aitchison and Treasurer E. S. Butler, and later his successor, Treasurer George B. Huntington, served on the War Commission of the Northern Baptist Convention. Dr. Howard B. Grose, editor of *Missions,* was released for service with the United States Food Administration, under the direction of Mr. Herbert Hoover. Transferring his residence to Washington, he served as chief of the religious press section of the Food Administration, furnishing news to more than 700 Protestant, Catholic, and Jewish papers and periodicals. All received his copy with the utmost harmony and cooperation. Members of the Foreign Mission Board who engaged in various kinds of service, included C. E. Milliken, who as Governor of Maine brilliantly guided his great State through the vicissitudes of the war period; Dr. Cornelius Woelfkin, whose arduous duties in France brought on an illness that kept him seven months in an army hospital; F. T. Field, who rendered

highly efficient service in the Treasury Department at Washington; Dr. Herbert S. Johnson, who worked with the Red Cross at home and later in Czechoslovakia; Dr. F. E. Taylor, Dr. A. C. Baldwin, and Rev. E. A. E. Palmquist, who as camp pastors, or in the service of the Y. M. C. A., ministered to the troops in the army cantonments in America and in France.

**War Service of the Children of Missionaries.** Noteworthy also was the war service of the sons of Baptist missionaries. According to records at the headquarters of the Foreign Mission Society fifty sons of missionaries were enrolled in the military or naval forces of the United States or its allies. Like the great hosts of other young men these too responded to the call of duty. Their names and those of their fathers and their mission fields follow:

*Burma:* Durlin Bushell (Rev. Walter Bushell); Alfred M. Geis (Rev. G. J. Geis); Robert Gilmore (Rev. D. C. Gilmore, D. D.); Leslie Hanson (Rev. Ola Hanson, Litt. D.); William Roberts (Rev. W. H. Roberts); Alfred Stevens, William O. Stevens (Rev. E. O. Stevens); Albert C. Thomas (Rev. W. F. Thomas, D. D.); Parker H. Tilbe (Rev. H. H. Tilbe, Ph. D.); Hervey Tribolet, Leslie Tribolet (Rev. E. Tribolet).

*Assam:* Carey P. Moore (Rev. P. E. Moore); Douglas C. Pettigrew (Rev. William Pettigrew); Clifford W. Swanson, Irving Swanson (Rev. O. L. Swanson); Roy Haggard, Harold Haggard (Rev. Fred P. Haggard, D. D.).

*South India:* Albert Baker (Rev. J. M. Baker); Edward C. Boggs (Rev. W. E. Boggs); Malcolm Brock (Rev. G. H. Brock); E. Bixler Davis (Rev. W. S. Davis); Waldo H. Heinrichs (Rev. Jacob Heinrichs, D. D.); Abram Hubert (Rev. A. J. Hubert); Herman F. Kurtz, Lawrence D. Kurtz, Lloyd B. Kurtz (Rev. Frank Kurtz); William Manley, Emerson Manley (Rev. W. R. Manley); Fred Stait (Rev. F. W. Stait).

*Bengal-Orissa:* Roland Murphy (Rev. H. R. Murphy, M. D.).
*China:* Bernard D. Adams, Harold G. Adams (Rev. J. S. Adams); Carl N. Eubank, Dillard M. Eubank (Rev. M. D. Eubank, M. D.); Clarence Foster, John Foster (Rev. J. M. Foster, D. D.); Albert Huizinga (Rev. Henry Huizinga); Paul M. Proctor (Rev. J. T. Proctor, D. D.); David H. Speicher (Rev. Jacob Speicher); Winfield Carey Sweet (Rev. W. S. Sweet).
*Japan:* Edward J. Clement (Rev. E. W. Clement); Vinton A. Dearing (Rev. J. L. Dearing, D. D.); Herbert E. Hill (Rev. G. W. Hill); Carey J. Scott, Harold Scott (Rev. J. H. Scott).
*Belgian Congo:* Lester Bain (Rev. A. L. Bain); Gilbert W. Clark, Gordon Clark, Theo. H. L. Clark (Rev. Joseph Clark); George H. Harvey (Rev. C. H. Harvey); H. R. Leslie (Rev. W. H. Leslie, M. D.); Wilkie O. Moody (Rev. Thomas Moody).

These men served in various capacities and in various places. Some were still in training-camps when the Armistice ended the war. Others saw fighting in France, Belgium, Siberia, and even in Mesopotamia. To the mothers of these boys a special word of tribute is due. With high fortitude they bore the anguish that mothers always suffer when the gory hand of war demands the costly sacrifice of youth. Like mothers in America, they too suffered, and yet more so, for the American mother knew that communication with her boy in France by mail was a matter of only several weeks, while the missionary mother, who served beside her husband, had to wait many anxious months before a letter from her boy in France could reach her. Several of these young men were wounded. Two, Waldo H. Heinrichs and Harold Scott, were awarded the French Croix de Guerre.

**Three Gold Stars.** Three of these young men made the supreme sacrifice. Durlin Bushell was killed in action in France. Full of tenderness and courage was the message that came from his father in Burma:

We mourn the departure of our beloved son, yet God's gracious presence has enabled us to realize as never before the solid foundation upon which our faith rests. We have been greatly comforted by two cables by which we are assured that all was done for our dear boy that could be done, and that military honors were paid him as he was laid away.

Theo. H. L. Clark, who enlisted in the British army, found a soldier's grave in Mesopotamia. The third man to give his life was Vinton A. Dearing. On July 3, 1918, he was cited in honors for conspicuous gallantry in the battle of Cantigny. He was again honored in Paris on July 14, when he was made a staff officer in the Bastille Day Parade. Four days later, he returned to the front and was killed in action. He was awarded the American Distinguished Service Cross.

**The Adventures of Waldo H. Heinrichs.** To the son of a Baptist missionary has been given by his fellow aviators the title "The Luckiest Man in the War." First Lieutenant Waldo H. Heinrichs is the son of Dr. Jacob Heinrichs, formerly President of the Ramapatnam Theological Seminary, now Dean of the Northern Baptist Theological Seminary in Chicago, and for nearly thirty years a missionary in India. He is the grandson of the Rev. K. A. Fleischmann, founder of the German Baptist work in North America. Heinrichs was the first Aviation Cadet in the first Aviation Ground School in America, at "Boston Tech."; he was in the first detachment sent overseas, and one of the original members of Squadron 95, the first American Pursuit Squadron over the German lines. He was in the great aerial battle in which First Lieutenant Quentin Roosevelt lost his life. His record presents an interesting

commentary on the political inconsistency of those war years. The father, because of German ancestry, was much inconvenienced and embarrassed by the British Government in making his return to India a matter requiring a petition. This the father rightly refused to make after so many years of faithful service in India. The son meantime was awarded the Croix-de-Guerre with palm (army citation) by the Government of France for distinguished service during the battle of Chateau-Thierry. Waldo Heinrichs' adventures prove again that "truth is stranger than fiction." On one occasion when taking off from the flying field, his propeller was completely broken off the shaft; successfully dodging the broken pieces he landed without injury. On another occasion during a fight with a German machine, he fell 5,000 feet after colliding with the enemy's tail. The surface of his top left wing was stripped, and the machine went into a violent "Vrille," from which he was able to pull it out only 100 feet above the German trenches. With the damaged plane he flew 20 miles to his own airdrome and landed safely. In his final battle alone against eight enemy aviators he was terribly wounded. His two Marlin guns were jammed, his windshield broken, and his motor dead; after falling 2,500 feet he made a safe landing. His arm was smashed with the elbow shot out by explosive bullets. Both jaws were fractured and sixteen teeth were shot out by another explosive bullet, while two entered the right hand, and one tore through the thigh of his left leg. Another explosive went through the right heel, and one grazed the left ankle. He retained consciousness throughout, and after landing tried to set his plane on fire. Being ten

miles behind the German lines, he was taken prisoner. For two months he lived in the prison hospital of St. Klementz, Metz, in the very halls where Marshal Foch as a boy had studied. There were two doctors and six nurses to care for over 600 badly wounded prisoners. By this time the general shortage of supplies throughout Germany had become so acute that this hospital like many others was compelled to use paper bandages. There were no anesthetics, and few disinfectants. Here on November 17, 1918, he was found by a Y. M. C. A. Secretary, one of the first Americans to enter Metz after the Armistice. The hospital ship Northern Pacific, on which he returned to America, ran aground on Fire Island January 1, 1919, and the 1,600 wounded on board were taken off in breeches-buoys or slung over the side in baskets to submarine chasers. Waldo Heinrichs is now back in India in the work of the Y. M. C. A. and is thus following in the footsteps of his missionary father.

**Depletion of the Missionary Staff.** Perhaps the most serious missionary crisis during the entire war period was the steady depletion of the missionary staff and the lack of reenforcements. A number of factors accounted for this. Soon after the war began, the British Government adopted the policy of denying admission to India to persons of German and in some cases of Scandinavian ancestry. Political considerations made it necessary to apply this rule to half a dozen Baptist missionaries even though their loyalty to the British Government had never been called in question. Furthermore, normally each year several missionaries die or return home because of age or health, thus leaving vacancies to be

filled. From May 1, 1914, to November 1, 1918, thirty-nine missionaries died, while more than forty retired. The Foreign Board did everything in its power to fill these vacancies, but the supply of men available was insufficient.

**Cutting Off the Supply of New Missionaries.** When America entered the war, the supply of new missionaries was practically cut off. Many promising candidates enlisted in the army and navy; others entered civilian service with the Government, while still others engaged in some form of religious or Y. M. C. A. work. Seminaries became depleted and upper classes in colleges were reduced to a small fraction of their usual number. Nevertheless the Board felt that even under the exigencies of war no retrenchment or curtailment in the work of the Kingdom should be permitted. Accordingly the Board issued the following statement:

The Board of Managers recognizes fully the paramount duty of every citizen of the United States of America to serve his country in this hour of extreme crisis, and is willing to release from all obligations to the Society any missionary appointee or candidate whose conviction of duty bids him offer his service to the Government. At the same time, the Board would emphasize that the foreign missionary is in the truest sense an ambassador of international brotherhood, and in the present world conditions no task is more urgent or more delicate than that of maintaining and extending throughout the world, and particularly among the non-Christian peoples, the centers from which is proclaimed by life as well as by word the gospel of the brotherhood of all men in Jesus Christ. The present is an hour not for curtailing but for strengthening and enlarging all forms of missionary endeavor, and the Board is fully committed to the policy of sending out the largest reenforcements that resources in men and money will permit.

**The Opinion of the President.** In authorizing this statement, the Board was acting in full harmony with the sentiment expressed by President Wilson. When a missionary wrote to the President and asked him the question, "Do you agree with me that if missions have justified their existence, this is a time when they should not only be maintained in spite of the war, but urged on because of the war?" Mr. Wilson sent him the following letter in reply:

THE WHITE HOUSE

I entirely agree with you in regard to the missionary work. I think it would be a real misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprise . . . but that the work undertaken should be continued, as far as possible, at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort.

I wish I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of my opinion in any way you think best.

Cordially and sincerely yours,

(Signed) WOODROW WILSON.

**Appeals for Missionary Reenforcements.** Heartbreaking were the appeals from the fields for reenforcements. Many of them were couched in the war phraseology of those momentous days. In 1917, the South India Mission Conference sent a formal appeal to the Board, calling attention to the fact that

in 1918 the places of not less than nine men will be vacant, and the number of those who may return to the field before that time will be entirely inadequate to supply the needs. Missionaries are carrying crushing burdens and working overtime, without seeing any hope of relief in the future.

A few extracts from such appeals will serve to show the crisis in field personnel which the missionary enterprise faced during these critical years:

*Japan:* Our thinned ranks have been endeavoring to hold the line in hope that after the war had closed and peace prevailed, recruits would again be coming. We are facing an unusual crisis, and the gaps are getting too numerous and too extensive.

*Burma:* We must have relief. Some of us cannot carry the loads we have been carrying for the past three years any longer. We need help now, and we need it most desperately.

*China:* Most of us have been hanging on grimly, often wondering how we are going to stick it out another week, yet finding courage in the hope that relief would surely be sent very soon.

*Africa:* We who are on the field shall stand by our guns to a man, but the line is thinner than a year ago. Yes, our line is thinning dangerously. Are you coming across to our relief?

*Assam:* If things go with a sudden crash on this field, and the bottom drops out of things altogether, the Board cannot consider that it has not been forewarned.

**The Reality of Depletion.** These appeals were not idle sentimental requests. They were based on real needs that were undermining the morale of the missionary staff. Seven of the ten fields reported stations with well-established work without any resident missionaries. In the Bengal-Orissa Mission one missionary had to supervise the work of four stations, in addition to his own. In South India two missionaries were in charge of six stations, one of them a new missionary on his first

term of service. Five stations were without resident missionaries, and the great high schools at Kurnool and Ongole had no principals. In a period of four months the East China Mission lost four able missionaries through death and break-down of health. The work in Burma, the oldest and largest field of American Baptists, was greatly handicapped by this unprecedented shortage of missionaries. The highest number of missionaries ever assigned to Burma was 219, although not all were at any one time on the field. At one time during the war there were only 188 assigned to Burma, and of these only 124 were actually on the field. During this crisis, for lack of oversight, nine stations were in charge only of single women. The responsibilities, the burdens, and the dangers these women faced can easily be imagined. At the annual Burma Conference these nine women united in sending a protest to the Board against placing upon their shoulders burdens that were intended for men.

**Raising the Age Limit.** So serious was this need of missionaries that, as an emergency measure and in order to make men eligible who were not included in the army draft, the age limit of missionary appointment was raised well above thirty years. The Board thus disregarded past experience which had shown that facility in mastering a foreign language, especially in the Orient, and adjustment to new life conditions diminished after the age of thirty. Even with this provision and in spite of the prolonged search for candidates, the Board in 1918 was able to send to the fields only three new missionary families instead of the minimum of twenty-five so sorely needed.

**The Reaction of the Non-Christian World.** What was the general reaction to the war on the part of the non-Christian population on Baptist mission fields? When the war began many thoughtful missionary leaders in America had mingled feelings of misgivings and fear. Would the non-Christian world interpret the war as evidence of the failure of Christianity? Would it ask how so-called Christian nations could reconcile their conduct of war with their professions of discipleship of the Prince of Peace? Who could explain the inconsistency of the German and the French army chaplain praying to the same God of Christianity for victory in battle? Who could explain the inconsistency of a missionary from England preaching peace in India while his government practised war in Europe? The war was less than a month old when the newspapers and periodicals recognized this situation and discussed it editorially and featured it in cartoons. One of the latter was especially significant. It pictured an arena, in which the Christian nations of Europe were fighting. On the surrounding seats sat the non-Christian nations. The cynical laughter and the scornful glee in their faces were really gruesome. The Chinese, as spokesman of the entire group, remarked, "Behold how these Christians love one another!" In America and doubtless elsewhere on earth, many Christians experienced a slipping of the foundations of their faith, as they were forced to acknowledge what then seemed a total collapse of Christian civilization. Could the Christian church in Japan, or India, or China survive this shock? Could it recover from the effects of so glaring a contradiction of the faith professed by the nations in the West?

**Missionaries Greatly Perplexed.** Soon the missionaries were face to face with this problem and were compelled to meet it. Outspoken Chinese and Japanese leaders said frankly that a Christianity which failed in Europe was not wanted in China or Japan. In India the caste men listened respectfully to what the missionary had to say about India's need of Christ and the gospel of human brotherhood, and then pointed significantly to the neighboring village from which a regiment of Indian laborers had gone to supplement the British battle-line in France. In Belgian Congo the natives came to the veteran Baptist missionary, Henry Richards, greatly amazed at " the savagery of the white man." Think of the irony—Africans hardly a generation removed from barbarism amazed at the savagery of the white race! Missionary F. W. Steadman wrote from Japan that before the war he had found individuals and groups of Japanese asking about Christianity as the foundation of moral character. When the war began these people no longer asked him for the Christian secret of moral character. On the contrary they said: " We thought that you had the secret, but we now see that you too are in the dark even as we are. Our way may even be better after all." Missionary J. H. Cope reported from Burma:

> The first question asked by the Chins is whether they are Christian nations. And it is not exactly with pride that we declare they are. I am always frank to say that war is not a Christian principle, and those who engage in it are running counter to the teachings of the gospel.

Missionary C. E. Bousfield, in endeavoring to stop a serious clan fight that was disturbing the peace of an

entire community in South China, was asked the question, "What about the Christian war?" Another Baptist missionary was asked the question, "Why is it that the white men who are fighting and those who are suffering untold agonies which make the whole world sad, cannot stop this awful war?" In great perplexity this missionary wrote to the Board that thus far he had been unable to give a satisfactory reply. When Missionary Jacob Speicher told a leading Chinese merchant in Swatow that America had raised $100,000,000 for the Red Cross, the Y. M. C. A. and other war work agencies, the Chinese said, "Why is not that immense sum of money used to stop the war?"

**Effects on Evangelistic Progress.** Thus many a Baptist missionary in his dealings with the non-Christian population had to realize the truth of Paul's fearful condemnation "The name of God is blasphemed among the Gentiles because of you." Moreover this reaction of the non-Christian world reflected itself in the evangelistic results on mission fields during these war years. Statistics for 1915 showed 11,043 converts baptized, with 9,977 in 1916, and 9,700 in 1917. This steady decline continued into 1918, when the number was 7,098, *the lowest figure recorded in more than twenty years.* While the depletion of the missionary staff and the enlistment in war service of many capable leaders accounted in some measure for this decline in evangelistic results, it is fair to assume that this unfortunate reaction to the war furnished another reason.

**The Unshaken Kingdom.** After the first overpowering shock had subsided, the more thoughtful people came to realize that Christianity had not failed, but that the

world had failed to apply Christianity. Gradually the conviction grew stronger that brotherhood and love and the ideals of the Christian faith were not to be cast aside merely because governments had rejected the God of Peace and had followed the God of War. In his sermon at the Northern Baptist Convention in Denver, Dr. Harry Emerson Fosdick as Convention preacher referred to "the spiritual leadership of Christ emerging unshaken out of the catastrophe through which we have been living." The veteran missionary C. H. D. Fisher sensed the changing attitude in Japan when he wrote:

> The breaking out of the war led many to say, "With the greatest Christian nations in the world in deadly conflict what need is there of our giving further heed to Christianity?" So strong was the feeling that for a time it seemed as if any Christianizing efforts of ours would be entirely in vain. After a time, however, the wickedness of the war became so evident that there came a revulsion in feeling and people began saying, "That surely is not an exhibition of the Christianity you have been teaching to us and there is no reason why we should hesitate to listen." Thus the war instead of being a hindrance, became an influence to impress the importance and necessity of the only teaching that has in it the germ of real and lasting peace.

Thus the non-Christian world received a fresh impression of the missionary enterprise as "the greatest unifying power at work among men." It was a Japanese, the late Marquis Okuma, twice Premier of Japan, who had paid foreign missions this great tribute. The non-Christian peoples had seen how the war of so-called Christian nations had shaken the world to its foundations. It was left for the missionary enterprise and the Christian forces everywhere to rebuild the world on

the foundations of this unshaken and unshakable Kingdom of Jesus Christ.

### Questions and Topics for Class Discussion

1. Review the biography of Adoniram Judson and Ann Hasseltine Judson.
2. Discuss the significance of Judson and his contemporaries in relation to the missionary awakening and development of American Protestantism.
3. Outline the history of Baptist foreign missions during the first century.
4. Discuss the outstanding achievements of the first century.
5. Were American missionaries in India right in maintaining neutrality, or should they as " guests of the British Government " have favored the cause of England from the beginning of the war?
6. Was the Foreign Board justified in releasing missionaries for war service?
7. In view of the submarine menace and the difficulty in securing supplies, would the Board have been justified in closing the Belgian Congo Mission during the war?
8. In time of war does the summons of the nation to its young life take precedence over the call to missionary service?
9. Was the non-Christian world justified in regarding the war as an evidence of the failure of Christianity?
10. How has the Kingdom of God emerged unshaken out of the war?

## II

## THE LONG ARM OF THE WAR

The great war had a long arm. Its reach was world-wide. Neither the most distant jungle station on a Baptist mission field nor the membership of a humble Baptist church in a peasant community in Europe, escaped its baneful touch.

**The Desperate Plight of European Baptists.** Although Europe had never been regarded as a " foreign mission field " in the sense that this term is applicable to the non-Christian world, the American Baptist Foreign Mission Society for many years had been cooperating with European Baptists in the propagation of evangelical Christianity. Results from this helpful cooperation and from the investment of funds had been singularly fruitful. To these European Baptists the war came as a staggering blow. It took heavy toll from the membership of churches. It totally disorganized and demoralized Baptist work and reduced the people to a state of hopeless poverty. So great was the need of men that many pastors enlisted in the armies. How tragic it seemed that Baptists who had spoken from the same platforms in the great meetings of the Baptist World Alliance in London in 1905 and in Philadelphia in 1912 were now compelled as enemies cruelly to hate one another simply because they happened to have been born on opposite sides of political boundary-lines.

**In the War Zone in France.** Since nearly a dozen churches were in the area of military operations in Northern France and Belgium, Baptist progress in France received a severe setback. Some were destroyed by shell-fire; others were severely damaged; a few left still fit for occupancy were utilized as barracks for German soldiers. A French Baptist pastor, returning to his home town after the war, wrote to the Board:

> When I found myself in city hall square, although I was born in that region and had lived there all my life, I was unable to tell just where I was. On all sides there is nothing but ruins, in which it is impossible to find a trace of what was previously there.

At Lens where hundreds of thousands of Canadian soldiers during the fierce fighting around Vimy Ridge "departed from the sight of men by the path of duty and self-sacrifice," the entire city was leveled to the ground. Not a house remained standing. Only an unrecognizable heap of bricks and debris remained to mark the spot where once the Baptist church had stood. It was not rebuilt until 1925, eleven years after its destruction. The aged pastor Trafier went to Michel to take charge of a small pastorless church. Since this church could not adequately support him, this aged man, unaccustomed to heavy manual labor, had to supplement his income from preaching on Sunday by working as a coal-miner during the week.

**The Grim Tragedy of War.** The majority of the male members of Baptist churches between the ages of 19 and 45 served in the army. In one report from France fourteen places were mentioned from which practically the entire male church-membership had gone to the

front. Four small churches had furnished 140 men for the army. Full of tragic pathos were the letters received by the Foreign Mission Society during this terrible upheaval. From Paris, Rev. A. Blocher wrote:

We are deprived of all our manhood save the aged or infirm. I was to pass a new examination, but at the last moment the Chamber of Deputies exempted fathers of four children, which is my case. But now half blind and half deaf men are taken, and men with deformed feet or various other infirmities.

One of the four sons of pastor Mafille of the Baptist church at Croix wrote:

My father continues his ministry although separated from his four sons, one of whom is in a prison camp in Germany, another killed at Verdun, myself fighting on the French line to deliver my dear ones, and my youngest brother deported into the Ardennes, without having been able to take leave of his parents, and there thrown into prison. The churches at Croix and Anzin stand isolated now, having no helper save the Lord. For over two years now I have not seen my loved ones who live on the other side of the line. If our hope were in this life only we would be of all men the most miserable.

**"Only God Knows Where They Are."** When the Germans captured Chauny all the inhabitants, including Pastor Pelce and his entire family, were interned. Soon food became scarce until only beans and black bread were obtainable. For two dreadful years not a word as to the fate of these Baptists reached the outside world. In 1916 Pastor H. Andru wrote from Paris:

At this very moment a message from our children at Chauny, Pastor Pelce and his family, reaches us. We cannot read the letter without tears. The dear ones are exhausted by privations. Our daughter is in an alarming state. No doctor and no medicines can be had. God have mercy on them!

The Baptist Conference in London. (See page 63)

Deacon M. Lanchard and Pastor Paul Pelce Standing on the Ruins of What Had Been the Baptist Church of Lens, France

In another letter Pastor Andru, showing the difficulty of keeping in touch with the churches, wrote from Compiegne that nine Baptist churches had been cut off from communication. To correspond with three or four others required five or six weeks for the letters had to travel via England and Holland. In closing his letter he said: "A large number of the members are in the army, others have been 'evacués' in other parts of France, and some have disappeared. No one—only God—knows where they are." A similar picture of conditions was given by Rev. Philemon Vincent when he wrote:

> All our men are in the camps. Our school is scattered. Many brethren have been wounded, several have been taken prisoners, and several have been killed, among them my oldest son Ernest.

In the death of young Vincent the Baptists of France lost one of their most brilliant preachers and workers. Only a year before the war he had been elected Vice-president of the Baptist European Congress. He was also Secretary of the French Baptist Foreign Mission Society. How many thousands of future Christian leaders in Europe the war brought to an untimely death no one will ever know.

**A Reversed Decision.** Just before the war, because of other and more pressing claims, the Foreign Board had decided to reduce appropriations for work in France. Fortunately this decision was later reversed. Pathetic was the expression of gratitude voiced by the Treasurer of the French Baptist Union:

> The decision to maintain the appropriation is a cause of real joy. Our gratitude is so much the deeper since a diminution of

the appropriation, at this time of dire distress, would throw us into despair. We bless God and our American brethren for the good news.

How imperative it was to continue these appropriations is easily realized from the summary of French Baptist war losses. Five towns where Baptist churches had flourished before the war were "reduced to nothing." Three others were almost completely destroyed. A Baptist census after the war showed that of the churches that remained, the number of adherents had been reduced from 3,240 to 2,265. In six towns the entire Baptist membership had been completely dispersed.

**A Revival of Religion.** During the first months of the war many reports from French Baptists indicated a revival of religion. How true it is that in times of great calamity people always turn to God, whereas in periods of national prosperity they so easily forget Him. Everywhere religious meetings were well attended. Pastors not at the front preached several times daily to crowded houses. Tracts and printed gospels were distributed in great numbers, especially to soldiers going to the front. A French editor, before the war an atheist of the first rank, sent out a plea to his people urging them to seek God. At the Rue de Lille Baptist Church in Paris a daily prayer-meeting was maintained. Dr. R. Saillens, one of the pioneer Baptist preachers in France, in a series of meetings preached to thousands of people. In 1915 Pastor A. Blocher of the Baptist church in Paris wrote,

> We can only hope that in some mysterious way this horrible war will serve the Kingdom of God by humbling the nations and rendering war henceforth impossible.

Like some tender plant pushing its way up through the soil, a slender hope had appeared that war would some day be forever banished from the earth.

**Progress of German Baptists Before the War.** For the Baptists of Germany the early months of 1914 had been full of promise. People had come to respect them, and the influence of their churches was becoming more wide-spread. Already 55 churches out of a total of 209 were enjoying "corporation rights," a rare privilege in a land with a State Church. More than 30 churches owned their own properties. More than 260 deaconesses were under appointment, rendering a greatly needed and deeply appreciated service. The Theological Seminary at Hamburg was in a flourishing condition. Its graduates were to be found in pastoral and missionary service in many of the countries of Europe and in lands across the sea. In Cassel the Publication House was doing a work of far-reaching value. Encouraged by this progress and increasing self-support the Foreign Board was gradually reducing its appropriations.

**Then Came the War.** When war was declared all men able to bear arms were called to the colors. Even the smallest churches sent as many as a score or more men into military service, while in churches of over five hundred or one thousand members the number went as high as one hundred or more. At least 35 pastors were summoned from their churches. Before the close of the first year of the war 125 Baptists had been decorated with the Iron Cross, while 152 had been killed in battle. Many were prisoners in France, England, and Russia, and hundreds were in hospitals. Doubtless in every Baptist church throughout Germany today may

be seen conspicuously posted, even as in America, the honor roll of men who went out from that church and never returned. Conditions at the Hamburg Theological Seminary became very serious. Contributions from the churches ceased, and work on a new building, started before the war, had to be abandoned. As all its German students left to join the army, its very existence was seriously threatened. However, the seminary continued its work, the only students remaining being ten Swiss, two Dutch, and seven Russians, who were interned.

**Hunger and Misery.** The scarcity of food and rapidly mounting costs soon brought on acute distress. Pastors had their salaries reduced more than one-half. Before the war the German Mission Committee each year made an appropriation of 46,000 marks for the aid of weak churches. In 1915 this appropriation had to be discontinued. So long as communication could be maintained the Foreign Mission Society, up to the limit of its resources, sent relief contributions. When America entered the war, nothing further could be done. No American can possibly visualize the misery endured by these people as the iron blockade of the Allies grew tighter and the food supply of the nation slowly and inexorably diminished.

**German Foreign Missions.** In other ways also the war affected the cause of Baptists in Germany. Their own foreign mission work in the Kameroons, West Africa, was completely demoralized. An entire book could be written about the disastrous effects of the war on foreign mission work conducted by all Protestant churches in Germany. In India the German missionaries, cut off from their mother country, were interned.

In view of their distress, Baptist missionaries, out of their own slender salaries, pledged monthly contributions to the aid of these German fellow missionaries. In South China, the Foreign Mission Society took over property from the Basel Mission, a German organization which because of the war had to give up all possible work. If the Baptist Mission had not been able to assume charge, practically everything which the Basel Mission had put into that section of China would have been lost. Notwithstanding the fierce racial hatred which the war engendered, Christian faith and human brotherhood showed that they could survive even so terrible a catastrophe. At a time when the German armies were holding both western and eastern fronts, one of the finest utterances that emerged out of the conflict came from an English Baptist, Sir George W. Macalpine, President of the Baptist Missionary Society of England. In an issue of *The Times and Freeman* he called upon his fellow Baptists to

> *make a beginning now to usher in the era of brotherhood among men;* and how can we begin better than by coming to the aid of the German missionaries whose communications with their home base are entirely cut off; who must be in dire need, but who have made and are making a fine contribution to the well-being of the people among whom they live?

**Effects on Baptists in Russia.** Other fields with which the Foreign Society cooperates also had their share of hardship and distress. In those sections of Russia that now comprise Poland and the Baltic States, vast areas were reduced to ruins. Churches were destroyed, and hundreds of Baptist families found themselves homeless. Through this territory the hostile armies repeatedly

passed, bringing misery and death to peaceful villages. Pastors and able-bodied church-members were drafted into the armies. Church life was disorganized, and all evangelistic activity ceased. Worse still was the banishment of Baptist pastors and missionaries to Siberia. In 1915 more than a dozen were sent to this land of loneliness and zero temperatures. It was not until a year later that the Foreign Board first learned of their fate. From Irkutsk, in the center of Siberia, a letter had arrived from Rev. S. Lehman, of Riga. More than six thousand miles from home, he and other Baptist preachers without funds, found themselves exiles in a city of strangers. Only after checks were mailed by way of China, could assistance reach them. Possibly the " Hymn of the Exiled Brethren " sung so effectively by the Russian delegation at the Baptist World Congress in Stockholm in 1923 was based on memories of similar exiles. A further complication arose in Russia, in that Baptists claimed the status of " conscientious objectors " and refused to engage in the business of wholesale murder. Since they were willing to do other work in the army, many served in the quartermaster departments and in the medical and sanitation corps.

**Disruption of Mennonite Mission Work.** The long arm of the war also reached out and disrupted the mission work maintained in India by the Mennonites of South Russia. For years these Mennonites, Baptist in everything but name, had contributed both men and money to the Foreign Mission Society. Their interest centered in three stations. In 1914 two Mennonite workers were on the field, and the third was in Germany

on furlough. When the war broke out the two in India found themselves cut off from all support. The oversight of three stations, 64 native preachers, 29 teachers, 23 Bible women, and 4,131 church-members was on their hands. The third missionary, Rev. Cornelius Unruh, being a Russian citizen, for seven months was interned in Germany. For the duration of the war the Foreign Mission Board had to meet from its own funds the extra obligations on these three stations. Without this assistance the promising work of the Mennonites would have been totally abandoned. After prolonged negotiations with the German Government the Board secured Mr. Unruh's release. Following a brief rest in America he sailed back to India.

**The High Cost of Living.** The high cost of living as a phrase and a phase of existence, as an expression of language and an experience of life, is personally familiar to every individual in the United States. Every one is also aware that its cause is the war. Prices in 1913 were normal; today they are abnormal. The explanation offered by the French for everything that happened after August 1, 1914, is applicable here: *C'est la Guerre.* Few, however, realize that similar conditions and in some cases far worse obtained on mission fields.

**Inadequacy of Missionary Salaries.** Like the salaries of pastors at home, those of Baptist missionaries were the last to be revised upward to meet the rapidly mounting cost of living. Not only did their salaries prove insufficient to meet the rising prices, but they were *actually reduced,* as will be seen later, through the increasing cost of exchanging American money into the currency of the lands where they were at work. In

1913 the purchasing power of the dollar was figured at $1.004, or less than a half a cent above normal. It steadily declined during the war years, until it reached its lowest point, $.467, in 1919-1920. Simple justice demanded an increase in missionary salaries. Many a missionary had already drawn heavily upon slender savings. Others had cashed in life insurance policies, depriving their families of future protection. Still others went heavily in debt. Without this salary relief, unspeakable hardship to every missionary in service would surely have resulted.

**Soaring Prices Everywhere.** The high cost of living affected every mission field of the Society. Not even the most remote station escaped its baneful influence. Writing from India in 1917, Dr. David Downie reported an almost unbearable increase in the cost of living. Prices of food, clothing, and practically every necessity of life had been raised fifty, seventy-five, and even a hundred per cent. "This is very hard," he said, "on a people already wretchedly poor, and even the missionaries find it difficult to make ends meet. All this has hampered our work." For lack of funds to support them, missionaries were forced to send away many school children from mission boarding-schools. The poorly paid staff of village preachers and teachers felt the strain very severely. Similar conditions were experienced in Burma. Missionary H. W. Smith writing from Mandalay reported:

> The war has raised the cost of everything we require. This is true not only of things usually regarded as luxuries, such as sugar and tea and coffee, but also the very necessities of life, such as salt and rice and meat.

In Bengal-Orissa prices for practically every commodity used by missionaries rose from twenty-five to fifty per cent. In Belgian Congo, due largely to the cutting off of supplies from Europe and America, missionaries suffered perhaps more than on any other field. In Matadi flour sold at 25 cents a pound, sugar 35 cents a pound, condensed milk 30 cents a can, cheese 95 cents a pound, kerosene oil 48 cents a gallon, and butter $1.10 a pound. For missionaries in Africa the cost of living was higher than that experienced by people in America. Necessity is always the mother of invention, even in the heart of Africa, and so missionaries learned to utilize native products. Flour from manioc and plaintains was mixed with wheat flour for bread. They learned to eat African yams instead of European potatoes, as well as many other things grown in Belgian Congo.

**Conditions in Europe.** Of course in Europe itself no living creature escaped the high cost of living. In Germany certain foodstuffs were unobtainable at any price. Baptist pastors and missionaries who survived this terrible period of suffering will never forget that final year of the war, when the whole nation subsisted on turnips, and thousands of innocent babies perished for lack of milk because of the rigorous allied blockade. Even in neutral countries Baptist progress was greatly hindered by the high cost of necessities. Thus in 1917 Pastor J. A. Ohrn of Christiania (now Oslo) wrote that eggs were eleven cents apiece; coal was not obtainable; factories were closed for lack of fuel; and churches were not allowed to be heated except on Sundays. Many Baptist churches had to part with their pastors, because of inability to pay their salaries.

**Mission Building and Other Activities.** Higher costs also affected all building operations. Lumber and other building supplies increased enormously in price, while the cost of labor in India and China rose as it did in America. Every new mission residence, school building, church edifice that had to be erected and all necessary repairs involved far more expenditure than could have been foreseen. Before the war a missionary's house could have been built for $4,000; it now cost $8,000 or more; a Science Building at Shanghai Baptist College that was to have cost $50,000, required $85,000 before it was completed. A gymnasium, the gift of the late Col. E. H. Haskell, cost nearly $30,000, whereas $15,000 was the original estimate. Because of high prices, buildings urgently required for the Belgian Congo Mission had to be postponed several years. Other activities, such as evangelistic touring, support of churches, maintenance of hospitals, etc., all felt the pressure of mounting costs. Steamship fares doubled, so that it cost $700 instead of $350 to transport a missionary from New York to India. Furthermore the salaries of native preachers and teachers had to be increased.

**An Impressive Total.** The total of additional appropriations required to maintain the missionary enterprise during this war period cannot accurately be computed. It can, however, be surmised from a study of total income and its purchasing power. In 1913-1914, total income of the Foreign Mission Society and the Woman's Society was $1,122,265.12, while its purchasing power was $1,126,978.64; in 1918-1919, the total income was $1,515,312.62 but its purchasing power had been reduced to $770,233.40. The difference between total income and

its diminished purchasing power, amounting to $745,-079.22, represents the price which the foreign-mission enterprise of American Baptists had to pay in 1918-1919, only one of the four years of war, as its share of the high cost of living brought on by the war. No phase of work escaped this relentless pressure.

**International Currency Exchange.** One of the largest items of increased cost was the unfavorable currency exchange in several mission fields. Although the salary of a missionary is appropriated in American gold dollars, he must exchange the American draft into rupees in India, into yen in Japan, and into Chinese currency in China. In countries on a gold currency basis, like Japan or the Belgian Congo, this exchange is a simple operation with only slight variations, but in countries on a silver currency basis, like China and India, such exchange fluctuates with the rise and fall in the value of silver. During the war this became a serious problem. Previous to 1914 the value of the silver dollar in China was relatively stable, at about 47 cents gold. In the early days of the war it had sold for as low as 40 cents gold. Then it steadily rose until it attained a maximum value of $1.00 gold. During 1917 its average price ranged between 62.5 cents and 70 cents. The significance of these fluctuations will more clearly be appreciated by the following illustration. Suppose $100 in gold is appropriated toward the salary of a missionary in China. With the silver dollar in that country (commonly known as the Mexican dollar) at the normal rate of 47 cents gold, this $100 would be equivalent to $213; at 62.5 cents it would yield only $160; at 75 cents its value would fall to $133. Since missionaries' salaries,

at normal exchange, are calculated to provide only necessary living expenses, with rising exchange every missionary in China found his salary reduced one-fifth or even two-fifths. At the same time the cost of living was actually advancing. Slowly yet relentlessly he was being crushed between the upper millstone of ascending exchange and the lower millstone of rising cost of living. To meet this emergency the two Boards guaranteed to each missionary in China the equivalent of two silver (Mexican) dollars for every gold dollar appropriated toward his salary.

In India the silver rupee, normally worth approximately 33.3 cents, had increased in value to 35.7 cents in 1917. Through stabilization the British Government was able to prevent extreme fluctuations. Nevertheless it cost the two Foreign Mission Societies considerably more to pay salaries. Every $100 appropriated in American currency actually cost $109.96, or an increase of ten per cent.

**An Enormous Total.** For the fiscal year 1918-1919 the Treasurer reported the following additional appropriations for exchange:

| | |
|---|---|
| Burma Mission | $22,794.56 |
| Assam Mission | 8,818.85 |
| South India Mission | 15,203.03 |
| Bengal-Orissa Mission | 3,849.67 |
| South China Mission | 30,108.00 |
| East China Mission | 51,331.09 |
| West China Mission | 20,206.83 |
| Total | $152,312.03 |

For the next fiscal year the following were reported:

| | |
|---|---|
| Burma Mission | $46,079.00 |
| Assam Mission | 17,542.00 |
| South India Mission | 44,725.07 |
| Bengal-Orissa Mission | 10,147.00 |
| South China Mission | 40,232.00 |
| East China Mission | 100,440.86 |
| West China Mission | 32,143.00 |
| Japan Mission | 6,895.07 |
| Total | $298,204.00 |

This makes a total of $450,516.03. Think what that sum of money could have accomplished had it not been required to meet the mounting cost of exchange. Under normal conditions it would have paid the entire budget of the Belgian Congo Mission for more than six years. It would have paid the salary of every missionary in active service for nearly three quarters of a year. It would have equipped and sent to the field nearly 150 new missionary families and would have paid their salaries for one year. This huge total is simply one item which the foreign-mission enterprise of American Baptists was compelled to assume as its share in the financial cost of the war.

**At the Home Base.** The task of promoting missionary interest and beneficence at home also felt the long arm of the war. To maintain interest in missions at a time when the world's attention was focused on the war required extraordinary efforts. Official statements issued by the Board emphasized the need of the missionary enterprise in this hour of world crisis. Early in the war Baptists were summoned

to redouble their efforts in order to prevent distressing retrenchment. The call to sacrifice is urgent. In this hour when other peoples are giving their all for their kings and their flags, surely American Christians should sacrifice more for their Lord and Master. To meet this crisis there should be absolute abandon on our part as we plan to support the work from which others may find it necessary to retire while their own countries are being impoverished.

After America had joined the Allies, the Board said:

If we diminish our gift or our service to Christ's Kingdom on the plea of the war and its needed ministries, we show that in such a time other calls are more imperative than his call; that patriotism is more compelling than Christian loyalty, and democracy more worth preserving than Christianity. Over against the splendid sacrifices for country the church dare not place a timid or a niggardly gift on the altar of her Lord.

**Foreign Missions in Times of War.** By its reference to "the war and its needed ministries" this statement recognized that the financial appeals for the relief of suffering Belgium, for the Liberty Loan campaigns, and on behalf of the multitude of causes identified with the war were competing with those of the established agencies of the Christian church. As already indicated, even the President of the United States had recognized the claims of foreign missions on the generosity of the American people during the period of the war. Attention was repeatedly called in missionary publicity to the experience of English missionary agencies during the early years of the war. The work of these societies had "survived financially all the difficulties created in some fields by the war and all the dangers threatened by the war pressure at home." In certain instances the great missionary societies had even surpassed

previous records. The Church Missionary Society of England reported an income of about £8,000 above that of a pre-war year. The London Missionary Society received £8,000 more in 1914-1915 than in 1913-1914. The Wesleyan Missionary Society reported an increase of nearly £8,000, besides paying an accumulated deficit of £9,510. The Baptist Missionary Society closed its accounts in the second year of the war without a deficit.

**History Repeats Itself.** What happened was in some ways a repetition of what had happened in the period of the wars against Napoleon, when most of the great evangelical missionary societies were founded. It was also recalled that great missionary agencies in the United States were born under similar conditions. Adoniram Judson sailed and the missionary enterprise of Northern Baptists began its work during the period following the war with England in 1812. In the south several of the leading missionary societies came into existence during and just after the Civil War. So the descendants of men who had had faith to start missionary societies in war times were called upon to keep the societies alive, efficient, and progressive, through the great World War. As Dr. Robert E. Speer said in his address at the Northern Baptist Convention in Cleveland in 1917:

> To call in the foreign missionaries or to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal good-will and friendship. Words can never make that real to the world. And if in this day we contract our acts no expansion of our speech will ever make good our betrayal. We are called by the very facts of the world before us now to enlarge the agencies and visible functionings of the incarnation of love in flesh and blood that goes out from us, to express love

and kinship to the nations. We need the missionary enterprise today for these great purposes more than it has ever been needed in the history of the world before.

**The Five Year Program.** At the Los Angeles Convention in 1915, the Foreign Mission Board, to avoid recurring indebtedness, proposed a reduction of $100,000 in expenditures. Raising the deficit of the preceding year, $182,000, had been a difficult task. A repetition was not desired. The proposal was to reduce expenditures to expected income. This meant keeping at home all missionaries on furlough, sending out no new missionaries, and cuts of eighteen per cent. on the fields. The Convention promptly refused to approve the reduction. With this background, and impressed with the terrible catastrophe of the war, a group of men met in a little hotel at midnight. After prolonged and earnest prayer the Five Year Program was born. Humanly speaking, it owed its genesis to the war. Its opening sentences showed how the war was dominating the thoughts of men.

> This hour in human history is critical, challenging, decisive. No church or denomination can succeed if its message and spirit are not positive, aggressive, courageous, heroic. We have a sufficient message in the gospel of the kingdom, a sufficient dynamic in the Spirit of God.

Its goals, challenging beyond anything attempted by Baptists heretofore, summoned Baptists to the following achievements:

1. A million additions to our churches by baptism.
2. A missionary force of five thousand men and women in America and in the non-Christian world.

3. Two million dollars of endowment for the Ministers and Missionaries Benefit Board.
4. Six million dollars for educational endowment and equipment at home and abroad.
5. An annual income of $6,000,000 for missions and benevolences.

Under the leadership of Dr. John M. Moore and later of Dr. P. H. J. Lerrigo this program was kept before the churches.

**The Vocabulary of War.** Again the war showed how thoroughly it had been woven into the fabric of the nation's life and thought. In promoting the program the war's vocabulary was freely drawn upon. Baptists were urged to go " over the top " with their missionary apportionments. " Mobilization Week " was widely proclaimed as a week of " mobilizing " Baptists in loyal support of their missionary enterprise. Missionary literature appeared in khaki-colored cover-paper. A missionary " service flag " was proposed for churches having missionaries on the field, the idea borrowed from the war " service flag " displayed with pride in every home from which a soldier or sailor had gone forth. The Foreign Mission Society and the Woman's Society united their respective illustrated year-books in a single publication, calling it " Baptists in World Service." Its front cover showed a red, white, and blue service flag with 723 stars, typifying 723 missionaries, men and women, in service.

**The Loyal Response of Baptist Laymen.** For three years the Five Year Program was a unifying influence sorely needed at a time when the attention and energies

of the people were turned toward the war. In 1918, however, the mounting costs of everything required by humanity made it clear that unless income could be increased, the drastic retrenchment narrowly averted at the Los Angeles Convention would be inevitable. Recognizing this emergency, the laymen of the denomination came loyally to the rescue. On the invitation of Mr. Ambrose Swasey of Cleveland, and Mr. F. W. Ayer of New Jersey, a large company of laymen assembled in Chicago. Snow-bound for three days by a great blizzard, these laymen in prayer and earnest discussion launched a campaign to raise an extra million dollars that year for the needs of all Baptist missionary organizations. Having returned from his service in the prison camps in Russia, Dr. Fred P. Haggard was appointed Campaign Director. The entire sum was raised, and the two Foreign Mission Societies, as their share, received an additional $263,169. In view of this signal achievement, the laymen, now organized into the National Committee of Northern Baptist Laymen, were requested to assume charge of raising the entire missionary budget of $6,000,000 for the year 1918-1919. Again the war showed its influence. " Christian Enlistment Week " was set apart for November 17-24, 1918, to enlist every Baptist in definite Christian service. The financial campaign was called " Victory Campaign," its name suggested by the Victory Liberty Loan and the end of the war. The financial results of both campaigns were very gratifying, yet one of their greatest achievements was the increased missionary interest awakened in large numbers of Baptist laymen. Had not the war precipitated a missionary crisis that challenged his in-

terest and awakened his loyal but slumbering response, many a Baptist layman would have continued his church-membership in smug complacency indifferent to the real needs of the Kingdom of Christ.

**The Memorable Visit of Dr. Ruben Saillens.** No review of the war period would be complete without reference to the visit to America in 1918 of the great French Baptist apostle, Dr. Ruben Saillens. Wherever he went large crowds filled the churches to hear his message. With matchless eloquence he told the story of the struggle of French Baptists, of the assistance of American Baptists through their Foreign Mission Society, and of their terrible sufferings brought on by the war. Through all his messages ran a deep current of concern that out of the war might come a revival of evangelical Christianity in France. His address at the Northern Baptist Convention at Atlantic City, May 16, 1918, came as a climax to a day which no delegate present will ever forget. It was a memorable occasion. On the platform behind Doctor Saillens hung the great Baptist service flag showing 183,400 Baptist youths in the service of their country. After the audience had sung in English the first verse of "The Marseillaise" Doctor Saillens with superb voice sang it as a solo in French. Then Mr. George W. Coleman, President of the Convention, used as introduction the words of a French girl:

There is a river in France so narrow that you can talk across it. Birds can fly over with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as right and wrong.

There is a great ocean. It is so wide that sea-gulls cannot fly across it without rest. Upon either shore there are great nations; they are so close that their hearts touch.

" I want Doctor Saillens," said Mr. Coleman, " to feel the heart-beat of America for France." Then came an outburst of applause that ended in a mighty ovation, the people standing and cheering for France. The distinguished guest was left in no doubt as to his welcome. The editor of *Missions* fittingly described the occasion as " a great scene, one of a lifetime." It was more than that. It was an unusual demonstration of crowd psychology, of the influence of war on patriotic fervor, and a crowd's emotional reaction.

**The End of the War.** In November, 1918, the Foreign Mission Board and the Woman's Board held their important quarterly meeting in joint sessions at Northfield, Mass. Over the telephone on November 7, in the midst of a busy afternoon session came the news that the war had ended. At once all business was set aside for a special service of praise and thanksgiving that the dawn of peace had come again on the earth. Of course this report was the false rumor which swept across the entire country, for the war did not end until four days later. Nevertheless, during these early November days, the two Boards were already considering the great problems of reconstruction emerging above the missionary horizon. All the mission fields were carefully reviewed. Secretary J. C. Robbins, who had just returned from an extensive visit in India, presented an exhaustive report. The deplorable conditions in Europe were studied and the need of immediate relief work recognized. World foundations had been shaken. Nothing but the gospel of Christ could serve as an enduring basis for a new era of peace and a new brotherhood which the world so desperately needed.

**Questions and Topics for Class Discussion**

1. Outline the history of the Baptist movement in Europe.
2. Why has Europe never been regarded as a foreign-mission field in the sense that this term is applicable to the non-Christian world?
3. In what ways did the effects of the war on Baptist work in France differ from the effects on Baptist work in Germany?
4. Do war and other national calamities bring on a genuine revival in religion? Why?
5. Why have war periods in past history resulted in an impetus to missionary effort and a stimulus to missionary giving?
6. Was the missionary interest and enthusiasm in your church greater during the period of the war than it is now? Why?
7. How did the high cost of living brought on by the war affect the Baptist Foreign Mission enterprise?
8. Discuss the significance of the Five Year Program in relation to the missionary interests of the denomination today.
9. How would you justify Dr. R. E. Speer's statement that "We need the missionary enterprise today for these great purposes more than it has ever been needed in the history of the world"?
10. What attitude should be taken by Christianity in general and by the missionary enterprise in particular in the event of another war?

## III

## IN THE WAKE OF THE STORM

Some years before the war Rudyard Kipling wrote his famous poem with its familiar line, "The captains and the kings depart." And they did. From the thrones of Europe, kings had departed never to return. New governments, with inexperienced mariners, found it a perilous task to guide their ships of state through the troubled waters of this period. On the ocean a storm may be of short duration, but the sea, long after the storm has passed, continues to rise in heaving majesty and buffet the ship caught in its turbulent expanse. On land a storm always leaves destruction in its wake.

**A World in Turmoil.** Colossal armies on the battlefields of Europe began to demobilize. Four continents had to reabsorb millions of men into the peace-time pursuits of industry. An era of inflation, of wild and reckless extravagance spread across the earth, only to be followed by a period of economic depression in America and of unspeakable poverty in Europe. Vast social changes took place. Lands like India and China, before the war slumbering for centuries in characteristic Oriental complacency, suddenly found themselves awakening to a new national consciousness. Restive and resentful under the domineering influence of the white man they began to challenge his false claim to racial superiority. Europe in abject misery; India in political upheaval; China in the throes of civil war; Japan

in financial straits and later stricken by an overwhelming disaster; the Philippines demanding independence; Africa looming large as a continent of vast natural resources to be exploited by the white man—this was the picture which the world presented during the period of reconstruction following the war. The historian of the future will some day properly assign the ultimate responsibility for this world turmoil and the failure of human leadership. Had it not been for a sublime faith in the ultimate triumph of good and a realization that only in the spiritual renewal of mankind could the world escape future catalclysms, those early years after the war would have been years of hopeless despair.

**Reconstruction in the Non-Christian World.** In common with other organizations, the foreign-mission enterprise of American Baptists was immediately faced with the task of missionary reconstruction. In the fields of the non-Christian world this task assumed various forms. The high cost of doing missionary work brought on by the war showed no appreciable decline, and the two Boards had to face the necessity of planning all their future activities on a permanently higher level of costs. Of pressing urgency was the depletion of the missionary staff, and plans had to be made immediately to send necessary reenforcements. In India the rising national consciousness, and in China the turmoil and civil warfare, and later the anti-foreign agitation so prevalent during this period, presented grave and delicate problems. While the missionary enterprise must always ally itself with the forces of law and order, it must also at all times be ready to sympathize with the people in every legitimate and worthy aspiration.

**New Missionary Objectives.** What was of still more potent significance was the growing conviction that foreign missions were far more broad and sweeping in their scope than had been recognized before the war. The salvation of the individual by faith in Christ through the preaching of his gospel, the relief of human suffering through medical missions, the training of Christian leaders through schools and colleges—these are still three major objectives of missions. Nevertheless out of the war emerged other objectives, big, challenging, difficult of accomplishment. In their broad world aspects, the industrial strife intensified by new economic rivalries, the intellectual unrest and the social turmoil accentuated by the war, the international jealousies left as a heritage of the great conflict, and the towering menace of race prejudice, came to be seen as real missionary problems. In discussing the religious outlook following the war, Dr. Robert E. Speer said:

> The new internationalism has brought to the foreign missionary enterprise of the church an enlarged significance and a greater urgency. It has become clear that we cannot Christianize internationalism unless we internationalize Christianity. And the foreign missionary task is the one great movement that clearly rests upon the conception of the brotherhood of all men everywhere. It has been the most far-reaching international agency in the world up to the present day.

Thus the two Foreign Mission Societies were faced with problems in reconstruction, problems that in some ways were far more complex than those presented during the war. As Dr. John R. Mott said at the Student Volunteer Convention in Indianapolis, "Christianity is headed for the most difficult fifteen years it has ever known."

**Missionary Reconstruction in Europe.** On the European fields the task of reconstruction manifested itself also in different phases. One was the necessity of material reconstruction, where property in the war zones had been damaged or destroyed. A second was the need of relief, not only for Baptist pastors, their families, and the membership of their churches, but also to thousands of others outside the Baptist fold. From the beginning it was recognized that relief-work should be done in the spirit of the Master, irrespective of any racial, political, or religious affiliations. A third phase was the delicate problem of reestablishing friendship and brotherhood among Baptist groups, who, as citizens of the opposing nations, for more than four years had been compelled to be enemies. The fourth phase in this task appeared in the new opportunity for evangelical Christianity. The Peace Treaty had carved new lands out of the old map of Europe. Democracy and self-determination were the shibboleths of the new day. Church and State were separated. Amid these new conditions the basic principles of Baptists with their emphasis on soul liberty and " full freedom in religious concernments " found a rich soil in which to grow. Finally there was the problem of protecting Baptists in countries where they constituted feeble religious minorities in the population, where State officials, still under the domination of the established Church, were unwilling to grant to these religious minorities all the privileges of full religious freedom.

**Visit of Secretary Franklin to France.** The first step in Baptist reconstruction in Europe was the visit of Secretary J. H. Franklin to France. Sailing from New

York March 8, 1919, he arrived in Paris while the Peace Conference was still in session. Six weeks were spent in France and Belgium, where he investigated conditions in the vast devastated areas. He was able to visit every place where Baptist church buildings had been damaged or destroyed. Full of pathos were his vivid descriptions of the desolation and ruin that now characterized the landscape, and the discarded paraphernalia of war that bordered every road. Concerning his visit to Chauny he wrote:

> All was still as death. No person was in sight besides our party. It is springtime, and I have walked through forests and over the fields. I have not heard a bird chirp all day. In the midst of these ghastly ruins the absolute silence becomes oppressive.

Included in his itinerary were visits to the old Huguenot country, where he addressed large congregations; to Alsace, where he was hospitably received even though the population had so recently been a part of Germany; and to the American battle-fields. His visit ended with several conferences with French Baptists concerning plans for reconstruction.

**Program of Reconstruction.** The program of reconstruction proposed immediate financial relief for French Baptist pastors. Families in their churches whose fathers had been killed or hopelessly crippled by the war, were also to be aided. Thousands of war orphans, now dependent upon Christian charity for existence, were to be supported. As Doctor Franklin said:

> The first needs are of a very practical character. The hour calls for such service as that suggested by the Master when he declared, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." It is a moment for service of

the most disinterested character, regardless of the race or creed of the beneficiary. It is not a moment for propaganda as such. A consoling gospel should be preached to a suffering people, and with it should go an expression of practical Christianity.

In several ruined towns, huts or temporary "foyers," following the plan successfully worked by the Y. M. C. A., with places for worship, for shelter, for reading and social rooms, etc., were to be built. Lastly, destroyed or damaged churches were to be repaired or entirely rebuilt on the original sites or elsewhere, depending on the location of new villages. With grateful hearts French Baptists cherish the memory of this visit. They said: "We thank God for having sent you. We thank you for having brought us the sympathy of the Foreign Mission Society and for your personal kindness." The French Government also gratefully remembered this visit and the relief ministry that followed. On the occasion of the visit of Gen. Robert Neville to the United States in 1920, the General conferred on Secretary Franklin the distinguished honor of *Chevalier de l'Ordre National de la Legion d'Honneur.*

**A Providential Discovery.** It was at once realized that a resident director of relief in France was indispensable to the carrying out of this program. Fortunately a man was immediately available. When needs arise and emergencies appear, God always has an individual in readiness to meet them. So Rev. Oliva Brouillette, the esteemed pastor of the French Baptist Church in Salem, Mass., proved to be a providential discovery. He had himself only recently returned from France where he had served as a Y. M. C. A. Secretary among the French soldiers. A native of France, he was

now an American citizen. With his experience in foyer work during the war, together with his genial personality and fine Christian spirit, he was able to serve as a valuable connecting link between the Foreign Mission Society and the Baptists of France. Mr. Brouillette sailed in the summer of 1919 and immediately took charge of this helpful ministry to a scattered and discouraged people. The need was urgent. Already families were returning to the debris and heaps of ruins where once their home towns had stood. They were building for themselves temporary shacks, using the rusty corrugated iron from dugouts and such boards as the artillery had not shattered into kindling wood.

**Relief-Work in France.** With the approval of the French Government, Mr. Brouillette erected half a dozen foyers or social centers in as many devastated communities where Baptist churches had existed before the war. From these foyers supplies of clothing and food were made available. The buildings served also for worship and for the reorganization of church life. Here destitute families, widows with their orphan children, received modest weekly grants of relief funds until they could again become self-supporting. The pitiful salaries of Baptist pastors were adequately supplemented. In other villages church buildings not altogether destroyed were repaired. Text-books and maps were provided for schools. Hundreds of peasants, endeavoring to cultivate their devastated lands, were furnished with farming implements. Each summer successful vacation Bible schools similar to those in America were conducted. All this relief was administered for four years without religious or sectarian discrimination. Yet through it all

Mr. Brouillette had many opportunities for preaching the gospel which he utilized to the utmost.

**For the Children of France.** More than a thousand war orphans were supported. Each Christmas five thousand children were given a Christmas celebration with gifts such as every normal child has a right to desire. Thus Christmas resumed its proper place in the life of childhood instead of degenerating into a cheerless day in the calendar of a drab and dreary winter. Tender and profound was the gratitude expressed by these children. Mr. Brouillette has in his possession today two hundred or more unsolicited letters from children who were the recipients of this helpful ministry. Two such letters as samples are reproduced. On the eve of his return to America he received the following:

*Cher Monsieur et ami devous a la France:*

Au moment de votre depart je viens me joindre a mes compagnes pour vous offrir mes sinceres remerciements et mes voeux de bonheur que je forme pour vous et votre famille pour votre devouement inlassable a soulager les familles d'orphelins. Que notre France soit toujours reconnaissante pour tous les bienfaits de nos amis Americains. Que cette belle oeuvre de charite soit connue de toutes les nations et leur donne de meilleurs sentiments pour nous amener a une vie nouvelle de fraternité.

PAULETTE LIETARD.

*Dear Sir and devoted friend of France:*

On the eve of your leaving I join my companions in offering you my sincere thanks and wishes of happiness for yourself and family for your untiring devotion and kindness in helping orphan families. May our France ever be grateful for the kindnesses of our American friends. May that good work of charity be known to all nations and give them better sentiments to bring us to a new life of brotherly love.

PAULETTE LIETARD.

At the farewell reception tendered Mr. Brouillette at Bruay fifty war orphans were present. One of the features of the program was the presentation of a silk French flag and the reading of the following letter by a twelve-year-old girl:

Au moment ou vous allez nous quitter pour rentrer dans votre chere famille et dans votre noble pays permettez aux orphelins et orphelines de guerre de Bruay de vous temoigner toute leur reconnaissance pour tout le bien que vous leur avez fait et pour l'affection que vous leur avez temoigné en leur faisant connaitre l'Evangile. Veuillez accepter notre drapeau national en souvenir de notre amour. Permettez que je vous embrasse au nom de tous mes jeunes comrades. ELISE POTTEZ.

At the time where you are about to leave us to go back to your dear family and to your noble country allow the war orphans of Bruay to express their gratitude for all the good you have done to them and for the affection you have shown in making the Bible known to them. Please accept our national flag in token of our love. Allow me to kiss you in the name of all my young comrades.

ELISE POTTEZ.

Thus thousands of children and their widowed mothers will always remember Mr. Brouillette and the happiness that he brought them. Nor will the occasional American Baptist visitor, who toured this area during the years following the war, forget the shouts of *Vive l'Amerique* with which these children of men who died for France greeted him as he tarried long enough in the wake of the storm to observe at close hand this worthy ministry of the Foreign Mission Society.

**Reestablishing Contacts With European Baptists.** The long arm of the war had broken many contacts with Baptists in Europe. In the task of reestablishing them

the denomination witnessed an interesting development in cooperation between two great missionary organizations. Five missionaries among foreign-speaking peoples in America, under appointment by The American Baptist Home Mission Society, were sent to Europe, four of them at the expense of that Society, to cooperate in investigating conditions. Rev. V. Kralicek went to Czechoslovakia, where he brought encouragement to Baptist churches and distributed relief funds. Rev. Oliva Brouillette was also an appointee of the Home Mission Society. Rev. K. W. Strzelec was sent to Poland, Rev. C. R. Igrisan to Roumania, and Rev. Stephen Orosz to Hungary. After completing his temporary service and returning to the United States, Mr. Strzelec went back to Poland as the Foreign Society's relief agent, remaining for more than four years, during which he distributed relief funds, clothing, and other supplies, and aided the Baptists of Poland in the reestablishment of their work. At one time there were 400 places in Poland where relief funds were being distributed.

**Service of Dr. Charles A. Brooks.** Another evidence of this spirit of cooperation was the loaning of one of the Home Mission Society's executive staff, Dr. Charles A. Brooks. Under appointment as European Commissioner of the Foreign Mission Society, he sailed for Europe in the summer of 1919, and spent an entire year in an extensive study of conditions, especially in those remote regions from which had come only vague rumors concerning the immeasurable wretchedness of the people as the result of the war. He was charged with two distinct tasks. One was the reestablishment of contacts with the Baptist fellowship of Europe. The

other, in company with Dr. J. H. Rushbrooke, of England, was the making of a survey of conditions on which later to base an adequate program of relief. After making his headquarters in Switzerland, he traveled across the continent of Europe. Everywhere it was a journey in the wake of a terrific storm. Three visits were made to Czechoslovakia, two to Germany, three to Poland, with extended single visits to Austria, Hungary, Roumania, Finland, and the three Baltic States that had been carved out of Russia. Two months were spent with Doctor Rushbrooke in the final survey. These two ambassadors of denominational good-will, one from the Baptists of England and the other from the Baptists of the United States, had many thrilling and wearying experiences. The vexatious passport regulations, the annoying customs inspections, the demoralized railroad schedules and the resulting dense ignorance of railway officials, together with the difficulty of obtaining palatable and nourishing food, often proved a great strain. There were times when it seemed hopeless to include so vast a survey in so limited a time. Heart-breaking were the scenes of misery among the people which they had to witness as they covered their extensive itinerary. At many critical moments a letter from Lloyd George, furnished through his secretary, and stating that he was interested in the mission of these two representatives, proved an open sesame.

**Dr. Jacob Heinrichs Visits Alsace Lorraine.** One other phase of this reestablishment of contacts was the helpful and timely visit of Rev. Jacob Heinrichs, D. D., to Alsace and Lorraine. While in France, Secretary Franklin had received numerous requests from French

Baptists that the Board send one of its most trusted German-speaking missionaries for special service among the Baptist churches in Alsace and Lorraine. Baptists in this section reacquired by France were in a delicate situation. They spoke the German language but were now under the sovereignty of France. The work of Doctor Heinrichs was highly appreciated. Indeed the congregations deeply regretted that he was unable to reside permanently in their midst and continue his helpful counsel during the days of readjustment. Twice he crossed the Rhine and was the first representative of the Foreign Mission Society to reconvey greetings of American Baptists to the Baptists of Germany.

**A Memorable Baptist Conference in London.** The extensive survey made by Dr. C. A. Brooks and Dr. J. H. Rushbrooke was completed in time for a formal report to the Baptist Conference in London in July, 1920. Never before in Baptist history had there been a meeting like this. It is difficult for Americans, even with free use of the imagination, to picture that assemblage and its dramatic incidents. Around the conference table sat delegates from various nations. Only a short time before they had been the most bitter enemies engaged in an orgy of hate, and in mortal combat. What delegate will forget that moment of silence that fell on the conference when the representatives from Germany were introduced and in their brief remarks referred to their land as " a broken country—outwardly and inwardly "? What a dramatic moment that was when these delegates from Germany shook hands with the delegates from France and thereby indicated that Christian brotherhood had survived its great disintegrating

shock. What a demonstration that was of the fact that in the spirit of Christ chords of fellowship, that had been strained almost to the breaking-point but not actually broken, could vibrate once more. Here men rose above former political animosities. Here misunderstandings once more gave way to fraternity. Much of the success of this historic meeting was due to the wise guidance and tactful leadership of the chairman, the venerable Dr. John Clifford, then in his 84th year of age. This conference was attended by representatives from the Northern and Southern Conventions in the United States, from the Canadian Baptists and from all the countries of Europe where there are Baptists, except Portugal, Bulgaria, and Roumania. After hearing the report of the European survey the conference spent five days in earnest discussion.

**Three Important Actions.** Of far-reaching significance to the entire Baptist movement in Europe were the three important actions taken. One was a program of relief work to extend over a period of three years. Northern and Southern Baptists in the United States were asked to contribute one million dollars in cash as well as quantities of clothing and other supplies for this worthy effort. One session of the conference had been devoted to hearing from representatives of lands then already in the grip of famine and distress. Although general relief agencies with their ministry of feeding and healing, like the Red Cross, the American Relief Administration, and others, were already in the field, from many sections had come reports that Baptists, being religious minorities, were being overlooked. In many cases distribution of relief supplies of necessity

A Pile of Bundles and Packages at the Warehouse Awaiting Assortment and Baling for Shipment on the "Ship of Fellowship"

Rev. O. Brouillette and a Group of War Orphans Supported by American Baptists in France After the War

was left in charge of people who were prejudicially affiliated with the established church of their communities. A Baptist relief program was therefore imperative. A second action was the assignment of responsibility for assisting European Baptists in the conduct of their work. To the Foreign Mission Society was assigned responsibility for work in France, Belgium, Czechoslovakia, Poland, Latvia, Lithuania, Esthonia, Norway, Denmark, and Russia. In some of these responsibility is shared with the Baptists of Great Britain and in others with the German Baptists in the United States. Other fields in Europe were assigned to the Southern Baptists and to English Baptists for similar cooperation.

**Commissioner J. H. Rushbrooke.** The third action of far-reaching importance was the appointment of Dr. J. H. Rushbrooke as Baptist Commissioner for Europe. New conditions always create new tasks. Out of the war emerged this new type of denominational service. The new office of Baptist Commissioner for Europe found in Doctor Rushbrooke a man admirably fitted for its many responsibilities. Never had there been placed upon the shoulders of an individual Baptist heavier burdens or more delicate tasks than those which Doctor Rushbrooke has so successfully borne since his appointment to this office.

**An Arduous Task.** He had first of all to supervise the great program of relief which American and English Baptists carried through with such generous and enthusiastic cooperation. He had also to act as adviser in the reorganization of Baptist work in Europe. Many a decision by the Foreign Mission Boards in New York, Richmond, Toronto, and London concerning work on

some remote European field depended solely on the advice, after exhaustive investigation, of Doctor Rushbrooke. Of far more delicacy was his task in negotiating with certain governments of Europe concerning the status of Baptists and the full religious freedom to which they were entitled. Violent opposition at times broke out in Poland, where Catholic mobs would disperse Baptist meetings and assault Baptist missionaries. In Russia the Soviet Government imposed restrictions on the evangelistic propaganda of Baptists. In Roumania the bitter persecutions to which Baptists were subjected seemed like those of the Spanish Inquisition or of the early Christian centuries when the martyrs died for their faith. Here preachers were scourged and imprisoned; church-members were beaten; in some cases Baptist women were subjected to most inhuman treatment; meeting-houses were closed; musical instruments used by their choir leaders were broken, and Bibles destroyed. Many of the petty annoyances, as well as the severe persecutions, were never reported by these devoted Baptists, who suffered them in silence, taking comfort in the fact that they were having fellowship with the sufferings of their Master. It was not until 1925, after several visits to Bucharest and after numerous formal protests had been filed with the Minister of Cultus, that certain regulations were revoked and absolute freedom was assured.

**A Sacrificial Service.** The performance of his task involved for Doctor Rushbrooke considerable personal sacrifice. Heroically he and his family endured the long and frequent absences from home. Long and repeated journeys had to be made to remote and out of

the way places. Days and nights were spent in crowded railway trains and in uncomfortable and often unclean hotels. Protracted diplomatic conversations were necessary with various government officials. Through it all he exhibited a Christian spirit, a wholesome sympathy, a forbearing patience, a constant readiness to understand and an abundance of common sense that commended him to all with whom he came in contact. The formal resolutions of appreciation adopted by organizations and the informal assurances of gratitude voiced by individuals only inadequately express the high regard in which he has been held everywhere as he went about his task. Here was an outstanding illustration of the right man in the right place.

**Relieving the Misery of Europe.** In the opinion of Doctor Rushbrooke, the Baptist relief program was "the greatest united effort our denomination has ever undertaken." Fifteen countries in Europe—Finland, Esthonia, Latvia, Lithuania, Russia, Poland, Roumania, Bulgaria, Jugoslavia, Hungary, Austria, Germany, Czechoslovakia, Italy, and France—were beneficiaries in this mighty relief effort. English Baptists, Swedish Baptists, Canadian Baptists, and Northern, Southern, and German Baptists in the United States through their Foreign Mission Boards cooperated. In these countries, although distribution was almost invariably made through Baptist organizations, assistance was not limited to Baptists. Politics, race, and creed were disregarded in this superb effort in disinterested service. In ten countries relief committees were created. These not only assisted their fellow Baptists but engaged in a relief ministry that went beyond all denominational

boundary-lines. Nearly a million dollars in cash was contributed, of which half came through the Foreign Society. These gifts were supplemented by contributions of clothing and other supplies to the value of hundreds of thousands of dollars more.

**The Russian Famine.** This relief effort was especially notable in Russia. Here the terrible famine of 1920-1921, due to the prolonged drought in the Volga Valley, produced appalling, indeed incredible, conditions. Two-thirds of the entire population were on famine rations. According to an estimate by Dr. Fridtjof Nansen, more than four million people died from starvation. Nearly eleven million people were fed every day for almost a year by the American Relief Administration directed by the amazing genius of Herbert Hoover. It was the greatest single exhibition of disinterested charity the world has ever seen. Sir Phillip Gibbs paid a fitting tribute to the work of this organization when he said:

> It established feeding centers and kitchens in the most necessitous cities and areas. It measured millions of children by a rough-and-ready system which showed the standard of undernourishment and vital debility. It rushed food out to the innocent victims of war's cruelty, and helped, prodigiously, to save the world's childhood, without distinction of race, religion, or politics. It was a divine work, inspired by God's love, after four years of hate and horror.

The Baptist relief program under Doctor Rushbrooke's direction cooperated heartily with this service of mercy, furnishing vast quantities of clothing as well as thousands of dollars for famine relief in Russia. The entire Melitopol district in Southern Russia was assigned to Baptists for famine relief. Here thousands of people

are alive today who but for Baptist relief would miserably have perished in the famine. The Soviet Government officially thanked Doctor Rushbrooke for this life-saving ministry.

**The Ship of Fellowship.** American Baptists will long remember the " Ship of Fellowship " and its unique achievement in relief-work. In accordance with the suggestion of Secretary Franklin, Baptists were asked to fill a ship with clothing and relief supplies for distribution among the destitute people of Europe during the terrible winter of 1921. After a publicity campaign, featuring the slogan " Fill a ship in Fellowship," invented by Mrs. W. A. Montgomery, the churches responded nobly and generously. A warehouse was rented, and Mr. V. G. Krause, a missionary at home on furlough from Bengal-Orissa, supervised the assembling and packing of the supplies. During five weeks, more than 12,000 bales and bundles were received from more than 4,000 Baptist churches. Several railroads furnished free transportation over their lines. The total shipment included several hundred thousand garments for men, women, and children, thousands of pairs of shoes, thousands of blankets, huge quantities of soap, and 40 barrels of toys. The author was commissioned by the Board to accompany the shipment, and in cooperation with the American Relief Administration and with local relief committees in Europe to arrange for its distribution. Nine countries—Russia, Esthonia, Latvia, Lithuania, Poland, Germany, Austria, Czechoslovakia, and France—were the recipients of these relief supplies from American Baptists. Credentials furnished by Mr. Hoover's organization greatly facilitated the neces-

sary negotiations with European governments, and the task of distribution. Everywhere the author was most cordially received. Profound and pathetic were the expressions of gratitude extended through him to the constituency at home for these relief gifts.

**Another Achievement in Disinterested Service.** Once more the unsectarian feature of Baptist relief-work received emphasis, for this also included all who had need of help, irrespective of politics, race, or creed. This created a favorable impression everywhere. On the arrival of the ship in the city of Libau, for example, a great mass-meeting was held. It was the first interdenominational meeting of its kind in the history of the city. More than five thousand people crowded into an unheated Lutheran Church, although zero temperature prevailed outside, and sat and stood for two hours while Lutheran and Baptist ministers conducted an interdenominational community service. The impression created among the Lutherans when a dozen bales of clothing were delivered to the Lutheran pastor for distribution among the poor, can easily be imagined.

**Glimpses of Poverty.** Did the people of Europe need these relief supplies? Brief glimpses of conditions will answer the question. Scores of women could be seen walking the icy streets, their feet encased in homemade moccasins of rags because shoes were unobtainable at any price. The author counted as many as twenty-seven patches on the overcoat of the droshky driver who took him from the railroad station to an unheated hotel. Even in good hotels heat was scarce and hot water available only once a week. In one district hundreds of families, many of them Baptists, were living in caves

and underground hovels. Their clothing consisted of rags as filthy as their hovels. Their homes and personal belongings had been destroyed by the Russian artillery. In a tenement house a family with three little children were found in a single room. There was no fire in the stove, and they had not sufficient clothing in which to play outdoors. They spent most of their time in bed to keep warm. In a port city a thinly clad boy of sixteen applied to the author for employment in unloading the supplies. With father killed in the war, with mother an invalid and with his only sister a cripple for life, the entire family was dependent on him for support. For weeks they and multitudes of other families in dire poverty had lived on a diet of frozen potatoes. Invited occasionally to homes for meals, the author noted with heaviness of heart the single ounce or two of sugar or coffee that came from some secret cupboard recess. It had been stored away for just such an occasion so that characteristic European hospitality, in spite of poverty conditions, might be spared the humiliation of offering substitutes to a guest. On the floors of the railway stations men and women in rags and nondescript garments would sleep, waiting for midnight trains to take them to places where they imagined conditions might be better. To prevent any of the relief supplies being looted while in transit, for under conditions of fearful poverty men become desperate, a guard of men armed with rifles accompanied the shipment on the freight train from the wharf to interior distributing centers.

**Everything Utilized.** Yet withal there were many incidents of human interest in the distribution. A consignment of women's shoes with high heels and pointed

toes would not fit the feet of the women in a country village. The local cobbler remodeled the shoes and made them fit the children. A Baptist preacher in another village had had his baptismal robe stolen by Bolsheviks. In the bales that reached his village was a huge black tablecloth from some unknown church in America. The women of the church transformed it into a new baptismal robe. In another city a municipal bath-house had soap consisting only of clay and sawdust molded into cakes. A barrel full of good American Ivory Soap was left there. Its contents were shaved into chips and then liquefied. For months the children had their weekly cleansing baths.

**What Was Accomplished.** What was achieved by this relief ministry? Although only a small part of the staggering need throughout Europe could be met, a large amount of good was nevertheless accomplished. A substantial contribution was made toward the alleviation of human woe. Christian fellowship demonstrated that it could survive the shattering effects of a world war. Christian brotherhood showed that it could cross all racial, political, and religious boundary-lines. Thousands of families were furnished clothing, shoes, and soap. Even as late as three years after, when the author was visiting Hamburg, he chanced to meet a group of Sunday-school pupils, one of whom was wearing a garment that had come on the Ship of Fellowship. For multitudes of children the gifts of toys brought a Christmas cheer that would otherwise have been impossible. The cause of Baptists in Europe was strengthened and encouraged by this exhibition of sympathy from America. Many had begun to feel that the new world which

they expected after the war, would never come; this relief effort showed that it was actually on the way. Above all, the entire project was a demonstration of the teaching of the Master when he said, " Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

**Relief for Germany.** During the year following this relief achievement, conditions in Europe gradually improved. In Germany, however, because of the financial debacle whereby the mark steadily declined in value until just before its complete collapse in 1924, a single American dollar would purchase 3,000,000,000,000 marks, the poverty of the people and the shortage of clothing became most acute. To meet the need relief grants of money were continued to pastors and institutions like orphan asylums, and small shipments of clothing were also forwarded.

**Appointment of Dr. W. O. Lewis.** In the meantime the Foreign Mission Society, in order to promote Baptist progress in Europe, had appointed as its special representative Dr. W. O. Lewis, formerly of William Jewell College in Missouri. He had recently returned from service as chaplain in the American Expeditionary Forces and in the American Army of Occupation in Germany. The wise expenditure of funds for missionary work in Europe and the maintenance of relationships with struggling churches, with associations and conferences, required a personal connecting link with the Society. Again a man unexpectedly and providentially appeared on the scene in time to meet a great emergency. In September soon after he had made his headquarters in Paris, Doctor Lewis was sent to Russia.

**Another Ship of Fellowship.** The continuance of the famine in Russia and reports by the American Relief Administration, confirmed by Doctor Lewis, revealed an appalling need of clothing. The Foreign Board therefore decided to repeat the relief service of the preceding year. A brief advertising campaign was projected and another slogan invented, this time, "Rush a Ship to Russia." The response of the churches was beyond all expectations. In the limited time set for collecting supplies nearly 7,000 bales and bundles were received at the warehouse. The entire shipment was forwarded from New York on one of the steamships of the American Relief Administration. Doctor Lewis estimated the value of this shipment to have been nearly $300,000, based on prices at which second-hand clothing was actually selling in the shops of Odessa.

**Undesirable New Testaments.** Doctor Lewis met the ship on its arrival and supervised the distribution of its cargo. Many formalities had to be gone through with before the cargo could be unloaded. In one of his letters Doctor Lewis naively commented, "You can rush a ship to Russia, but you cannot rush Russia." Furthermore the Soviet Government insisted on thoroughly unpacking several bales before releasing them for distribution. Rare diplomacy was needed, and in this Doctor Lewis was not lacking. It so happened that in the pockets of the clothing the Russians found several copies of the New Testament. At once the inspector charged that the whole shipment contained printed matter and anti-Soviet propaganda literature and the whole shipment was therefore subject to confiscation. Quick action saved the day. Although it meant prolonged

delay, Doctor Lewis suggested that ten per cent. of the bales be selected at random and thoroughly overhauled, and if no further printed matter be discovered the entire lot be allowed to go on its way. After long discussion the inspectors accepted this suggestion. No more Bibles or Testaments were found. Eventually the bales of clothing were despatched to the various centers from which their contents were distributed, again irrespective of religious affiliations. In Odessa alone 250 persons connected with the Russian Orthodox Church were given clothing. This greatly impressed the Archbishop.

**Doctor Rushbrooke's Report.** A summary of the report which Doctor Rushbrooke presented to the Baptist World Congress in Stockholm in 1923 will indicate what was accomplished by the Baptist relief program:

Measured in terms of finance, we have carried through the largest scheme of relief that Baptists ever attempted, but this is nothing in comparison with the fact that the denomination has realized its world task. The men who met in London in 1920 were few in number, but they thought imperially. Their large-mindedness was matched by large-heartedness.

There are thousands of men, women, and children who would not be alive today but for this. There are multitudes of children whose health but for us would have been permanently shattered. There are evangelists and ministers whom we found staggering and faint beneath the crushing burden of debt, so that they must needs have sought occupation elsewhere. These have been saved from their despair, and saved for the ministry of the gospel they love.

Of exceptional importance has been our assistance to students. It has been a leading feature of our relief in Czechoslovakia, Austria, Hungary, Poland, and Russia. There are hundreds of European students, very few of them Baptists, whose studies could never have been completed and who must needs have renounced their chosen careers, if we had not intervened. No gifts

have been more warmly acknowledged or have more certainly met real need.

An item of unusual interest is represented by loans in Poland to farmers. A vast amount of misery has been averted or relieved by such loans. One thinks of Poland war-ravaged, of farmers returning after the armies had passed to find houses and barns destroyed, and their holdings stripped of everything. One sees them dwelling in caves, living miserably on roots, without resources of hope. We have helped these to replenish, rebuild and retill.

A somewhat similar undertaking has been the furnishing of grants to aid the settlement of refugees from Russia (chiefly of German descent), on the Lechfield in Bavaria. Here hundreds of persons, chiefly Baptists, have been enabled to make a new start in life, after losing literally everything. In several countries of Southern and Eastern Europe refugees from Russia, sick and starving, have been saved from despair by our timely help.

In Russia itself where I have made four visits, our relief action has accomplished much. A special feature of the Russian relief has been the sending in of tractors and ploughs to forward the agricultural reconstruction which is vitally necessary. But apart from this, the direct work during the famine, and especially the feeding of thousands of adults and children in the Melitopol area, has awakened an appreciation of which one indication was the warm word of thanks uttered to me by Mr. Kalenin, president of the Central Executive in Moscow.

Over and above the gifts already mentioned, clothing and shoes have been sent in large quantities, and these gifts have elicited a gratitude that is measureless. It is not only that multitudes have been clothed, warmed, and fed, and that thousands are alive today solely as a result of our efforts; the moral effects are still deeper. The peoples have been drawn closer together; our workers have been heartened; above all, a practical expression has been given to the reality of Christian love.

Heads of States have expressed their gratitude, but the simple, sometimes ungrammatical letters that have reached me from simple people say far more; and the tearful thanksgiving to God has ofttimes said most of all.

In the wake of the storm were vast regions of desolation, immense areas of wreckage and ruin, great districts of blasted homes, of starving and despairing populations. Thus Baptists with their program of relief, in cooperation with so many other helpful agencies, aided in restoring normal conditions and in preparing the ground for those new foundations on which a shattered and disorganized evangelical Christianity was to be rebuilt.

**Questions and Topics for Class Discussion**

1. Review the world situation immediately after the war and discuss its missionary significance.
2. How did the task of missionary reconstruction in Europe differ from that in the non-Christian world?
3. Discuss Dr. John R. Mott's statement that "Christianity is headed for the most difficult fifteen years it has ever known."
4. What new missionary objectives emerged out of the war?
5. Discuss the denominational significance of the London Baptist Conference.
6. Review the five phases of Baptist reconstruction in Europe.
7. What were the outstanding achievements of the Baptist relief program?
8. Discuss the providential preparation of men for special emergencies and unusual service, using as examples the careers of Dr. J. H. Rushbrooke, Dr. W. O. Lewis, and Rev. O. Brouillette.



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9. Suggest other examples from Baptist missionary history.
10. To what extent should disinterested service be a guiding principle in relief efforts?
11. Should the Foreign Mission Society have conducted relief work in Europe? If not, what denominational organization should have done so?
12. Compare the task of evangelical Christianity in Europe with the task of evangelizing European immigrants already in the United States.

## IV

## BUILDING NEW FOUNDATIONS

With the relief program accomplished, the Foreign Mission Society turned its attention to the building of new foundations for the church life and activity of the future. In Europe the time seemed ripe for a forward movement of evangelical Christianity. In the non-Christian world the new spirit of democracy, the encouragement to self-determination, and the rising tides of national consciousness, to which the war had given impetus, made it imperative for the missionary enterprise to revise its methods as well as restudy its objectives.

**A New Day for Baptists in Europe.** With the close of the war Baptists in Europe found themselves on the threshold of a new day. In Czechoslovakia, for example, there developed a well-defined movement away from the Roman Church. This gathered increasing momentum and thousands more joined the ranks of the new *Pro-test*-ants following the 510th anniversary of the martyrdom of John Hus. The Republic of Czechoslovakia celebrated this anniversary on July 6, 1925, by an imposing ceremony around the Hus Monument in the public square of the capital city of Prague. As a protest the Pope at Rome recalled his papal legate in Prague. This protest only added fuel to the flames. The people said, " Do we live in a Popish state or in the free Republic of Czechoslovakia? " As Rev. Josef

Novotny, President of the Czechoslovak Baptist Union, intimated, this movement furnished a new opportunity for Baptists to proclaim the great principles of their faith. In other lands also, these principles of the freedom of Church and State, of soul-liberty, of access of the soul to God without the intermediary of a priest, and the positive character of the evangelical message with its preaching of the Cross were finding ready response.

**Encouraging Revival Movements.** The new countries of Latvia, Esthonia, Poland, and Czechoslovakia experienced revival movements. The beginnings were already noted when Doctor Rushbrooke and Doctor Brooks made their survey in 1920. The results are best seen in a comparative table showing increases in church-membership between 1921 and 1925:

| *Church-membership* | *1921* | *1925* |
|---|---|---|
| Poland | 3,229 | 11,315[1] |
| Czechoslovakia | 1,500 | 3,200 |
| Esthonia | 3,700 | 5,385 |
| Latvia | 8,572 | 9,233 |

It will be noted that church-membership in Latvia increased by only 661. This is due to the divisive influence of an outbreak of Pentecostalism which swept across the country. Hundreds of Baptists were persuaded to leave the denomination and become adherents of the new cult. Many migrated to Brazil under a notion that they might there escape the imminently anticipated appearance of the Antichrist. Pastors and laymen alike seem to have been affected by this Pentecostal movement. Had it not been for this, the revival in Latvia would have resulted in a larger net growth in numbers.

[1] Also due to accession of territory.

**New Theological Seminaries.** With the single exception of Dr. K. O. Broady, who was sent as a missionary from America to Sweden in 1866, the Foreign Mission Society has never sent American missionaries to Europe. Throughout the years the policy has been to furnish aid to autonomous Baptist churches, gradually reducing financial grants as the churches became more self-supporting. Since missionaries were not sent from America it was essential that missionaries and pastors be trained in Europe. This required adequate theological schools where promising young men could be trained for the gospel ministry among their own people. The remarkable growth of Baptists in Sweden and the wide influence of the Baptists in Germany, before the war, was due largely to their efficient seminaries at Stockholm and at Hamburg. In the building of new foundations the Foreign Mission Society cooperated in establishing seven new theological seminaries. This has proved to be one of the most strategical developments in Europe during the entire reconstruction period. American Baptists through their Foreign Board are now cooperating in the work of nine seminaries. Their locations and the names of their principals follow:

| *Country* | *Place* | *Principal* |
|---|---|---|
| Sweden | Stockholm | C. E. Benander |
| Germany | Hamburg | Carl Schneider |
| Norway | Oslo (Christiania) | J. A. Ohrn |
| Denmark | Alborg | Peter Olsen |
| Czechoslovakia | Prague | H. Prochazka |
| Poland | Lodz | H. Brauer |
| Russia | Leningrad | I. S. Prokhanoff |
| Esthonia | Kegel | Adam Podin |
| Latvia | Riga | J. A. Frey |

The school at Stockholm is entirely self-supporting. With conditions in Germany more normal, with money stabilized and the economic life of the country showing permanent recovery from the war, the only aid provided at Hamburg is for the support of twenty or more students from lands outside Germany who upon graduation return as missionaries to their own countries.

**First Results.** Two blocks from the new seminary, founded early in 1922, in Riga is the Garden of the Czar where Peter the Great planted a tree 225 years ago. It is slowly dying, symbolic of a dead empire. Yet from the upper part of the trunk a new branch is growing, fresh and strong in the vigor of youth. May this not be taken as a symbol of the new life which this seminary will bring to the land of Latvia through the preaching of the gospel by its graduates? In June, 1925, the first class of fifteen was graduated here. All but two who continued study in England found places in the pastorate waiting for them. Thus the first results of establishing new seminaries are already being witnessed. Each year possibly one hundred or more young men will be graduated from all these institutions and begin active service in their native lands. What this will mean for Baptist leadership in Europe, for constructive church progress, for evangelistic activity, for taking hold of the strategic opportunity in the new Europe freed from the tyranny of ecclesiastical systems, will be increasingly revealed with the passing of the years.

**Preaching Tours in Europe.** During the summers of 1922 and 1923 the Foreign Board embarked on a new policy for the establishment of further contacts with its

European fields. This also helped to build new foundations. Dr. F. E. Taylor, of Indianapolis, and Dr. C. H. Jones, then of Philadelphia, were sent on an evangelistic preaching tour in Czechoslovakia. Huge throngs crowded the meetings which were held in most of the cities and towns as well as remote villages where there were Baptist churches. Thousands were reached by their evangelical messages. Multitudes testified to their loyalty to Christ. The whole cause of evangelical Christianity received fresh impetus and was given a new dignity by these itinerant preachers who endured many inconveniences of travel, personal hardships, and at times real opposition as they went about their task. On one occasion they were scheduled to preach in a large theater. Resentful of their coming, the Catholic Magyars in the community, after the theater was crowded to its capacity, cut the electric wires, plunging the building in darkness. Providentially, as it seemed, Doctor Jones' sermon topic was "Jesus the Light of the World." What a setting that must have been for the preaching of an evangelistic sermon on such a theme!

Simultaneously another tour was being made of some of the capitals of Europe by Dr. W. S. Abernethy, of Washington, and Mr. W. T. Sheppard, of Lowell, Mass. The fact that Doctor Abernethy was pastor of Calvary Church in Washington where President Harding worshiped, undoubtedly helped to awaken interest in these meetings. Everywhere, at Stockholm, Reval, Riga, Libau, Lodz, Prague, Danzig, and elsewhere he and Mr. Sheppard were greeted by immense audiences. They were in Reval on the very day the United States recognized the Republic of Esthonia. The presence of

Mr. Sheppard, as a layman from America, interested in the cause of Christ, created a profound impression. Fresh enthusiasm and new hope was brought to many a struggling Baptist group who received a recognition in their communities that they had not enjoyed before.

The following summer Dr. S. W. Cummings was sent on a similar errand to the Baltic States. After attending the annual convention of Esthonian Baptists, he toured the country with Rev. Adam Podin as interpreter, visiting numerous churches, laying the cornerstone of a new church, preaching to lepers at Mr. Podin's leper colony and to the inmates of the several prisons where Mr. Podin serves as chaplain. In Latvia Doctor Cummings visited every town and village where there is a Baptist church. His strenuous itinerary required long trips in wagons along rough country roads to visit places inaccessible by rail. In many towns he was the first American whom the people had ever seen. They erected arches of welcome and spread flowers before him as they once did when welcoming the Czar. Fully twenty-five thousand people listened to Doctor Cummings during this preaching tour.

**The Amazing Growth of Baptists in Russia.** The turmoil and suffering endured by the people of Russia during those dreadful years following the Bolshevik Revolution in 1917 will doubtless never be fully known. Not until late in 1921 did the Foreign Board receive any communication from Baptists in that country. That letter must have been secretly carried out of Russia and mailed elsewhere. The terrible famine of 1921-1922 made outside aid imperative and thus the doors to Russia were opened. In connection with his relief-work

Dr. J. H. Rushbrooke held many conferences with Baptists and learned of their conditions. A phenomenal growth in membership had apparently taken place. Whereas in 1914 the total Baptist constituency had been estimated at 106,000, now it was estimated to be beyond one million. Indeed a government official gave Doctor Rushbrooke an estimate of three million Baptists in Russia. In a small area where Baptist relief-work was done Doctor Rushbrooke found that no less than sixty churches had come into existence during these years, a development typical of the country at large. On a single day in 1922, according to a well-authenticated report, more converts were baptized than on the day of Pentecost. An exact Baptist census will never be available until Russian Baptists become interested in statistical reports and in the organization of denominational activity. Furthermore many of them call attention to the sin of David in "numbering the people." With the old orthodox Greek Church, at whose head had stood the Czar, in the throes of dissolution, and with the Bolshevik decree of the separation of Church and State, Russia presented a fertile field for this amazing denominational growth. With their emphasis on a spiritual, democratic, free, and evangelical church, Baptists faced an opportunity for building new foundations.

**Obstacles to Further Progress.** This growth was helped by the relief program as well as by the slow return to normal conditions. A new economic policy recognized private capital. A stable currency was established. The czernovitz is now quoted above par. Reforms were made in taxation. The transportation system was rehabilitated. Recovery from the famine was

another factor. All these conditions proved favorable to the extension of Christianity. Nevertheless certain government decrees present obstacles to further Baptist progress. All education is under state control and is therefore unreligious and indeed anti-religious. The prohibition of organized religious education of children prevents the establishment or maintenance of Sunday schools. Ministers like other professional people are heavily taxed. All young and able-bodied men must enter military service, thus squarely forcing an issue with the Baptist doctrine of pacifism. Several Baptist leaders were arrested in 1924, although some were later released.

**Building a New Union.** Of chief concern during the period of reconstruction has been the formation of an All-Russian Baptist Union. In Russia there have been two groups, one known as Baptists and the other as Evangelical Christians. Each has had separate organizations, yet both held the same doctrinal views and principles of church government. Both were essentially Baptists. As early as 1922 steps were taken to bring about a union of the two into one organization. Now that this is achieved the denomination in Russia appears to be on a solid foundation. The Baptists of Russia are now numerically one of the largest Baptist groups in the world.

**For the Baptist Womanhood of Europe.** The period of reconstruction offered a strategic opportunity for the Woman's Foreign Mission Board to develop some long-cherished plans for establishing contacts with the Baptist women of Europe. Here was an unusual chance to build new foundations. The superb missionary organi-

zations among women in the churches of America were unknown to Baptist women on the Continent. Equally ignorant were they of the freedom enjoyed by Baptist women in the United States and their active participation in the life of the church. Fortunately, promising Christian leaders were available. Around such women with strong Christian personalities the Woman's Society centered its program. In Poland an efficient deaconess' service was developed under the leadership of Miss Martha Wenske. More than twenty-five women's circles were established in the Polish churches. A well-equipped modern hospital was purchased and named the Peabody-Montgomery Hospital. As a Baptist hospital it was the only institution of its kind in all Poland. In Czechoslovakia an orphan asylum was established under the direction of Madame Lydia Kolator, wife of a leading Czechoslovak Baptist layman. This also was named after Mrs. W. A. Montgomery and Mrs. H. W. Peabody. Similar efforts were begun for the awakening of missionary interest among the women in the churches. In Esthonia it is hoped to establish a Christian Center or institutional church, patterned after its model in America, in a congested section of Reval. Miss Tabea Corjus, daughter of a Baptist minister, after studying in England and America, will be placed in charge. During the summer of 1925 she conducted a successful vacation Bible school. In France the Woman's Society is reaching the women and children through the service of Miss Jeanne Long, also the daughter of a Baptist minister. After having been associated with Mr. Brouillette in the relief program, she came to America for study and then returned to

France to organize the work and activity of the women in the churches.

**The Seventy-fifth Anniversary of Swedish Baptists.** Of historic significance during this period of building foundations was the seventy-fifth anniversary of the Baptists of Sweden which they celebrated July 18-19, 1923. In 1848 there were only six Baptists in all Sweden, organized into a single church. So remarkable had been the progress through the years that at their celebration they reported 680 churches with 1,118 ordained and lay preachers, and more than 60,000 members. In addition more than 30,000 had migrated to the United States to swell the ranks of Swedish Baptists in America. Furthermore they reported 105 foreign missionaries under appointment, or one missionary to every 600 church-members. With this high ratio, Swedish Baptists lead the Baptists of the world in missionary zeal and progress. Much of this growth was due to the untiring energy and devoted service of the late Dr. K. O. Broady. After his retirement as a colonel from the Union Army following the Civil War, he was appointed by the Foreign Mission Society in 1866 as missionary to Sweden. Rev. Anders Wiberg, as colporter of The American Baptist Publication Society, had already been at work in Sweden. For fifty years Doctor Broady rendered most distinguished missionary service. He founded the Bethel Theological Seminary of which he was president for forty years. No funds ever invested by American Baptists through their Foreign Mission Society yielded larger returns than the missionary appropriations to Sweden. What was once a mission field had become a great area of self-supporting Baptist

The Tokyo Baptist Tabernacle Before and After the Earthquake

The Baptist World Congress in Stockholm in July, 1923

churches sending their own foreign missionaries to the ends of the earth.

**The Baptist World Congress at Stockholm.** The re-establishment of contacts with Baptists in Europe reached its climax in the Baptist World Congress in Stockholm, July 21-28, 1923. From all over the world came delegates to this world gathering of Baptists, the first since the meeting in 1911 in Philadelphia. All countries of Europe, except Greece, Albania, and Turkey, the only three where there are no Baptists, were represented. Total registration showed 2,326 delegates, of whom more than five hundred came from the United States, and seven hundred visitors. Even the Russian Baptists after prolonged negotiations with the Soviet Government were permitted to send a delegation.

**Program Features.** Features of the Congress program included a street procession to the *Riddarholmskyrkan,* the Westminster Abbey of Sweden, where a huge wreath was laid at the tomb of King Gustav Adolphus; a union service in the Lutheran Cathedral of Upsala presided over by the Archbishop of Upsala, an event that spoke eloquently of the increasing Baptist influence in countries where there is still an established church; the Roll Call of the Nations, an evidence of Baptist cosmopolitanism that no person who was not present can adequately picture to himself; a declaration of Baptist principles; and the inspiring report of relief work presented by Doctor Rushbrooke. The Congress elected Dr. E. Y. Mullins as President for the next five years, and Dr. John Clifford as Honorary President for life. Only a brief time was he permitted to fill this honorary office, for he died November 20, 1923.

**Results of the Congress.** In many ways this Congress helped the Baptist cause in Europe. It presented a unique opportunity for cultivating fellowship, not only at Stockholm but throughout Europe. Many American delegates later visited lands in which their Foreign Boards are interested as mission fields. Since it represented a constituency of about ten million Baptists, the Congress furnished a striking exhibition of Baptist numerical strength. It expressed and intensified the unity of Baptists throughout the world. It encouraged anew those groups of Baptists in remote lands of Europe, weak in numbers but strong in evangelical faith, by making them realize that they were a part of a great world brotherhood united in the task of extending the Kingdom of Christ.

**A Period of Turmoil in the Non-Christian World.** The building of new foundations became imperative also in the great lands of the non-Christian world. Here a prolonged period of turmoil, of seething unrest, of civil wars, and of more or less extensive political revolutions followed the upheaval of the war. Baptist missionaries in common with those of all other denominations were called upon to face many trying situations and delicate problems such as they had never known before. Throughout India, China, Japan, the Philippines and even in Africa, with their congested and restless populations, there appeared signs of an awakening national consciousness.

**Anti-Foreign Sentiment.** Soon this manifested itself in a feeling of indifference and then of outspoken opposition to everything foreign. The existence of large foreign colonies in the port cities of the Far East under

the jurisdiction of foreign governments, always a thorn in the flesh of the Orient; the control of millions of Oriental peoples under the sovereignty of the white race; the exploitation through foreign capital of vast natural resources in Oriental lands—these and other phases of the steady encroachment of the West upon the East served to accentuate this anti-foreign feeling. What was of more ominous significance to the missionary enterprise was the growing conviction that Christianity, being an "imported" religion, was also something "foreign" that should from now on be regarded with suspicion. In the minds of many people of the Far East, however erroneous their notion may have been, the missionary too often preceded the trader or the capitalist who in turn was followed by the foreign gunboat. The flag followed the dollar which had followed the missionary. It is not difficult to understand why in China and India, especially among certain student classes, loyalty to the old Chinese or Indian religions should have come to be regarded as a commendable expression of this new spirit of patriotism. This new situation and the missionary problems that grow out of it will be discussed in a later chapter.

**Upheaval in India.** In India the years immediately following the war were hard, difficult, distressful years for the missionaries. These servants of Christ have always tried to share intimately the burdens of sickness, hunger, and poverty of the people. Dr. David Downie in 1920 wrote that in all his forty-five years of missionary service he had never known a time of such great economic distress. From Madras Dr. W. L. Ferguson summed up the situation:

The aftermath of the war has been upon us, manifesting itself in various ways. General unrest among the people; political agitation such as India has not known for centuries, if ever; commercial disorganization due to shipping difficulties, unsettled exchange and other causes; strikes, labor disputes and lockouts; prices high, higher, ever higher, exceeding what were formerly considered famine rates; pestilence, diseases and deaths; much distress and deep poverty among the masses and great fortunes and prosperity among the few; poverty and prosperity, want and wealth everywhere manifested and the rush for material possession more evident than ever.

With but few changes this vivid summary could easily have been applied to conditions in Europe as well as in the United States during the turmoil and readjustment of the reconstruction period.

**Famine and Influenza.** What made the crisis in India more acute was a disastrous famine and the epidemic of influenza. It was estimated that more people died in India of the influenza that visited the country following its destructive epidemic in the United States, than were killed in the entire war on both sides of the contending armies. At one time during the famine more than 1,250,000 people in India were on public relief-work or were receiving free famine aid. Baptist mission stations were besieged day and night by throngs of hungry people crying for food. Along the military road for forty miles from Madras to Hyderabad historic old shade trees were stripped of all foliage to provide fodder for cattle. In ordinary times the lopping of a single branch would have been a crime. During the fiscal year ending April 30, 1920, nearly $30,000 was contributed by Northern Baptists and cabled by the Foreign Mission Board for famine relief.

**New Political Foundations.** Accompanying this economic turmoil were the vast and far-reaching political changes known as the Indian Constitutional Reforms which Great Britain made in India immediately after the war. The bill had been passed by both houses of Parliament in London without opposition. It gave to the people of India a larger and more active part in the administration of the government. In each province the government was divided into two sections, one an executive council, the other a legislative assembly. The assemblies were assigned control of sanitation, agriculture, public works, primary education, while major responsibilities, such as maintenance of law and order, university education, industries, public revenues, etc., were reserved for the executive council. After ten years' trial a parliamentary commission is to visit India and report on the success of this new venture in self-government. If the report is favorable still further responsibility is to be transferred. The bill further provided for more Indian members on the executive council of the Viceroy of India and a two-chamber system of legislature at the Indian capital of Delhi. Thus one-fifth of the entire human race were started on the highway of constitutional reconstruction toward the attainment of political democracy. Here indeed were new political foundations.

**Undermining the New Foundations.** Nevertheless these reforms were not sufficient to satisfy the more extreme political agitators, who demanded complete independence and absolute abdication of British rule in India. Supported by large numbers of students whose leaders had had the benefit of Western education, and

in cooperation with Mahatma Gandhi, a prophet who rose from obscurity and by the simplicity of his life and the purity of his character attracted millions of followers, these extremists plunged India into a period of wide-spread unrest and upheaval. The arrest and imprisonment of Gandhi on March 10, 1922, while removing temporarily the leadership of the opposition movement, apparently served to win him even more enthusiastic followers. All over the land people began to look upon him as a Messiah of India. They drew parallels between his character, his ideals, his willingness to suffer for a great and holy cause, and those of the Man of Nazareth.

**Delicate Position of Missionaries.** This upheaval placed missionaries in a delicate position. Almost every letter which the Board received from its nearly 450 missionaries in British India told of the " non-cooperation," the numerous " government boycotts," the " passive resistance strikes " that characterized life in India during these years of disturbance. Even the students in Judson College went on strike. The object of all these phases of opposition was to cripple the government in the carrying out of its reform schemes without resorting to mob violence or open rebellion. From the beginning it nevertheless seemed clear that the missionary enterprise must stand on the side of law and public order. At its meeting in Mandalay October 30, 1920, the Burma Baptist Convention passed a resolution urging " all the leaders of our people to spare no effort in spreading abroad knowledge of the ' Government Reform Scheme ' " and appealing to " all Baptists to assume their full responsibility as Christian citizens and

so aid the Government in every possible way that the proposed reforms may become a fact." The Telugu Baptist Convention in South India, representing 300,000 adherents and 24,000 pupils in various schools, at its meeting at Bapatla on November 8, 1920, declared itself ready "individually and collectively to cooperate fully with the Government in every effort to further the growth and progress of India." The All India Christian Congress, meeting in Calcutta in December of the same year, voiced its attitude in strong and unmistakable terms when it formally stated that

> while admitting that there are some causes for present discontent in this country, this conference of Indian Christians strongly condemns the policy of non-cooperation . . . and is decidedly of the opinion that it is impracticable, unwise, unnecessary, and suicidal to the best interests of the country.

**A Significant Transfer of Control.** One phase of this new development in self-government will profoundly affect all mission work. Under the Reform Bill education is transferred to Indian ministers. This means that the extensive educational work of the Foreign Mission Society, together with that of all other Boards at work in India, and all the schools of the Woman's Society, is subject to regulation and supervision by Indians and not Englishmen. What effect it will have when this highly important type of missionary effort is completely transferred to the control of Buddhist or Hindu or Mohammedan Departments of Education, only the future can reveal.

**A Long Process.** Notwithstanding the wide-spread opposition and the rising demand for absolute self-government in India, Great Britain went steadily ahead

in the administration of the reforms, confidently leaving it to the future to demonstrate the wisdom of her course. In administering a land like India, beneath all surface indications to the contrary, one fact must always be recognized: India is today not a nation but a collection of races. Long preparation and slow education are essential before these races can be welded into a single political democracy.

**Chaos in China.** The years immediately following the war witnessed extended turmoil also in China. Even today really stable political conditions seem most remote. What began in 1919 as resentment over certain sections in the Treaty of Peace at Versailles has been slowly crystallizing into a wide-spread agitation against everything foreign. The decision assigning the Peninsula of Shantung to Japan led to open demonstrations. Students in high schools and colleges were outspoken in accusing the Government at Peking of a lack of loyalty to the people and a readiness to surrender to foreign influences. Baptist mission schools as well as others had to close their doors while students went on strike. In South China students from one of the Foreign Mission Society's schools, in their resentment against Japan, seized Japanese coal, carried it out to sea, and dumped it overboard. Spectacular demonstration parades were organized. Japanese goods were burned. Chinese merchants dealing in them were boycotted. Dr. A. F. Groesbeck wrote in 1920, " China has never witnessed such a united uprising of her young manhood."

**In the Throes of Civil War.** During these years the whole country was plunged into the chaos of civil war.

Numerous ambitious and rival military leaders fought to gain control. The central government at Peking seemed impotent to deal with the situation. Movements of troops, military exactions of all kinds, looting, and outrage, harassed the unhappy Chinese people. China found herself in a pitiable and sorry plight. In 1922 Dr. J. T. Proctor wrote from Shanghai:

> The political situation in China as a whole has been even more depressing than during the preceding year. Ministry after ministry has fallen, and it is perhaps safe to say that there is less of an organized central government in Peking today than there has been in a whole century.

In all three Baptist mission fields, East China, South China, and West China, the lives of Baptist missionaries were often in danger as their stations lay in the path of the armies seeking to gain control of the country. Sometimes they were able to be of service, as in Suifu, West China, where in the mission hospital Dr. C. E. Tompkins took care of thousands of wounded soldiers after one of the battles in that vicinity. At other times the presence of these bands of soldiers brought endless inconvenience to missionaries and severe hardships to innocent and peaceful people. Writing from South China, Missionary E. S. Burket reported:

> These are trying days in China. Thousands of soldiers have been pouring in. Every home, school, temple, store, and every place imaginable has its full quota of them. Our mission school is occupied with two hundred troops. One cannot help but pity most of these soldiers for they are so dirty, cold, and poorly clad. Many are still in their teens. Most of our sympathy, however, is reserved for the poor people who have to bear up under the sudden influx of hordes of rough, domineering, and brutal strangers.

**In Perils of Robbers.** This state of affairs and the lack of control by the government also furnished great encouragement to bandits. From one end of China to the other it became perilous to travel. Missionaries as well as other foreigners were held up and robbed of their possessions. Not only were persons robbed, but shipments of supplies were waylaid and stolen. It is difficult for people in America to realize just what it means to a missionary on the remote West China field when his supplies for an entire year are stolen. Even as late as the autumn of 1925 missionaries returning down the Yangtse River on their way home to America for furlough were held up and robbed by brigands.

**The China Famine.** As if these conditions were not sufficent to try the patience and the courage of the entire missionary staff, there came the disastrous famine. How tragic it was that almost at the same time Russia, India, and China should have been afflicted with famine. Millions of people faced the specter of starvation, and multitudes perished. Nevertheless immense populations were rescued by the timely generosity of the Christian people of America and other lands. Missionaries volunteered for relief-work in the famine areas. Contributions totaling more than $100,000 were forwarded by the Foreign Mission Society for the aid of the sufferers. Once more the missionary enterprise demonstrated that it was concerned for the physical existence and happiness of the Chinese people as well as for their spiritual welfare.

**The Intensity of Anti-Foreignism.** The spirit of unrest became more wide-spread and the anti-foreign feeling grew steadily more intense. In the spring of 1925

conditions had become extremely acute. It needed only a match to set off another international explosion. In a strike of Chinese silk-mill laborers in Shanghai one of them was killed. Protesting against labor conditions, a crowd of students after several of their leaders had been arrested, marched in the foreign settlement of the city and massed in front of the police station. In this district foreigners are protected under the treaty provision known as " extraterritoriality " whereby all judicial cases involving foreigners cannot be tried in Chinese courts of law but must be tried in foreign courts. Naturally this is unpopular in China. It would be so anywhere. Although these students were unarmed, a company of Sikh police in charge of British officers (the district is even policed by foreigners) fired, and several students were killed. This instantly fanned into fever heat the already intense flame of antagonism and resentment against foreigners. The story of the shooting of these students spread across China like a roaring prairie-fire. As an act of reprisal the Chinese all over the land immediately instituted a boycott against everything British. Millions of dollars in losses were incurred by British shippers.

**Missionaries in Peril.** Soon the feeling included British missionaries. Some had to flee to the treaty ports for protection from outbreaks of mob violence. Although the Chinese discriminated between British and American missionaries, the latter were also in peril of their lives. When a mob acts it seldom takes time to examine its victim's passport to determine his citizenship. For Americans under such conditions to have shown even the slightest sympathy or a desire to be of help to their

British comrades would have placed them in grave danger. Nevertheless Baptist missionaries heroically disregarded such personal risks. One of the Baptist medical missionaries will never forget the nights he spent in travel on a Chinese sampan, hiding in the bottom of the boat by day, in helping a British missionary to escape. Nor will a Baptist missionary mother forget the night she spent in her home, alone with her children, while her husband went into the city to help protect some British women missionaries. For weeks the Christian church with anxiety wondered whether the Boxer Uprising of 1900 and its massacre of missionaries would be repeated. All over China mission schools closed their doors as the students went on strike. Fortunately Shanghai Baptist College and other Baptist schools, through sane management on the part of missionary teachers, retained the loyalty of their students and opened in September with only slight changes in their enrolment.

**Two International Conferences.** The calling of two important international conferences helped to abate the anti-foreign agitation and, except in South China, the boycott gradually subsided. In October, 1925, a conference on Chinese Tariff Reform met in Peking in order to modify the tariff. China insisted on complete autonomy. In December another conference met to consider the question of "extraterritoriality." Thus through the peaceful means of friendly conference and the building of new foundations, it was hoped to find some way of extricating this great nation from its political turmoil and chaos and of helping it find its worthy place in the family of nations. With profound relief mis-

sionaries in China and their friends in America noted the gradual disappearance of anti-foreignism. As one of them wrote in the fall of 1925, "It is such a relief to be able to go to bed without having the nights disturbed by the angry shouting of insults to foreigners." And then he added, "There is no longer any fear for my own personal safety, although I would gladly have sacrificed myself for China if in so doing Christ could be enthroned in this land."

**New Foundations in Missionary Finance.** While Europe was undergoing reconstruction and India and China were in political and economic upheaval, vast readjustments were taking place in missionary administration at home. Since no decline in the cost of living appeared on the horizon, the entire missionary enterprise had to be projected on a permanently higher level of cost. Increases in missionary salaries authorized as an emergency measure during the war became permanent; in some cases salaries had to be still further increased. All estimate of property construction had to be revised upward. The building program for years to come had to be restudied in the light of available resources. Had it not been for generous special gifts, a score or more of new mission residences, school buildings, church edifices, and hospitals, however sorely they may have been needed, could never have been erected. Fortunately in these financial readjustments the fluctuation in international exchange no longer proved to be a serious factor. After reaching its peak in the winter of 1920 when the dollar in China was quoted at $1.15 and the rupee in India at $.45, there came a gradual change downward. In October of that year ex-

change rates were again back to nearly normal figures. At the present time exchange is costing about $20,000 annually.

**Reviewing Missionary Policies.** Policies of work on the field also underwent readjustment and restudy. Conditions in the non-Christian world and their bearing on future missionary effort required prolonged study. During the year 1921-1922 the Board sent Secretary J. C. Robbins on a lengthy tour of the British India field. Secretary P. H. J. Lerrigo likewise made a study of conditions in the Belgian Congo field. Prof. H. B. Robins, a member of the Board, spent the entire year 1920-1921 in a visit to the fields of the Far East, including the West China Mission which had never had an official visit from a representative of the Board. In connection with their attendance at the China Christian Conference in May, 1922, Secretary J. H. Franklin and Dr. C. W. Chamberlin, also of the Board, took occasion to study the work in East and South China and in Japan. For the first time in the history of the Society a simultaneous study was thus made of the entire field of Baptist foreign-mission endeavor.

**Perplexing Questions.** All of these representatives of the Board were faced with similar questions. In view of the financial situation, where could reductions in expenditures be made with the least injury? Are there unfruitful stations or unfruitful forms of work that could be discontinued? How could the evangelistic usefulness of all forms of work be greatly increased? How could the native churches become more self-supporting? How could a larger measure of responsibility be transferred from missionaries to native leaders? How do

international relations affect missionary progress? What bearing do the rising tides of national consciousness observable in so many lands and the anti-foreign feeling have on the missionary enterprise and its policies? These questions are more fully considered in later chapters.

**Rebuilding the Missionary Staff.** As soon as the war ended and the nation relinquished its claims on the young life of the country, the Board and the Woman's Board began to reenforce the depleted missionary staff. What this depletion had meant to the fields has already been discussed. As a first step in heroic efforts to meet this acute shortage, both Boards created the new office of Candidate Secretary. The Foreign Board elected Dr. P. H. J. Lerrigo, formerly a missionary in the Philippines, to that position, and the Woman's Board elected Miss Helen Hunt to a similar position. It is significant that the need of young women on the field called so loudly during these years that Miss Hunt herself answered the call. Resigning her position she sailed for Burma, where she is today the capable Dean of Women at Judson College, in Rangoon. A denominational Committee on Survey had already estimated that for the next five years a total of 278 families and 176 single women, a total of 732 new missionaries, would be required to fill vacancies and to bring the staff up to the standard for efficiency. The Student Volunteer Convention, in Des Moines late in December, 1919, postponed from 1917 on account of the war, with a registration of seven thousand students, furnished a background for presenting the need of missionaries to students in Baptist colleges and seminaries. The service

rendered by this Movement in supplying the initial incentive for missionary service, in furnishing wise counsel to the multitudes of young people looking forward to such life service, and in bringing them into contact with their respective denominational boards, will never be adequately appraised.

**New Missionaries.** No departments of foreign missions were more busy during the years after the war than the two Candidate Departments. Extended correspondence, numerous visits to colleges, and interviews with candidates eventually produced results. Slowly the numbers of newly appointed missionaries increased. In the fall of 1919 the two Boards commissioned and sent to the fields 66 new missionaries; in the fall of 1920 the number increased to 88, and in 1921 there were 90 new missionaries commissioned. Within three years after the war 244 new missionaries had already sailed for their fields. Then came a decline in receipts with accompanying increases in the deficits of the two Societies. It was at once realized that to continue the policy of sending large numbers of new missionaries without assurance of income sufficient to support and maintain them on the field would only mean financial disaster. Reluctantly the Boards reduced the number so that only 27 new missionaries sailed in 1922, only 35 in 1923, and only 28 in the following year. During the six years a total of 314 were commissioned and sent to the field. Most of these were women missionaries. The staff of the Foreign Mission Society today is about 10 per cent. larger than before the war, while that of the Woman's Society is about 40 per cent. larger. The acute depletion of 1917-1918 is a thing of the past.

It is one of the unforgetable missionary memories of the war.

**Fifty Years of Women's Foreign Missions.** An event of historic significance during this period of new foundations was the semi-centennial or Golden Jubilee of the Woman's American Baptist Foreign Mission Society. Founded in 1871, at a time when the nation was still engrossed in the reconstruction problems left by the Civil War, this Society celebrated its fiftieth anniversary in the midst of a period of world unsettlement following the great world war. What a setting for a half-century birthday—Europe in misery; India in upheaval; China in turmoil; the Philippines demanding independence; Japan in financial straits; America in the industrial depression of 1921; the physical and spiritual needs of women and children everywhere throughout the non-Christian world and in Europe appealing for help. The annual report of the Woman's Society for that year said,

> Surely of all the unusual years in our history, this of the Golden Jubilee has been one of the greatest change and uncertainty, of the largest problems and unsolved questions.

**A Notable Record of Progress.** Notable had been the progress of this organization during its fifty years of history. In 1871 only nine missionaries were supported in four fields by American Baptist women. In 1921 the report showed missionary activity in evangelism, education, medical missions, and industrial training in ten mission fields, with 277 missionaries under appointment. Receipts had grown from the modest income of $7,772.48 in 1872 to the generous total of $773,973.44 in 1921. In addition a Jubilee financial campaign

brought into its treasury more than half a million dollars in special gifts. At the Northern Baptist Convention in Des Moines in June, 1921, an entire day was set aside for a fitting celebration of this historic anniversary.

**Jubilee Guests.** Enthusiastic interest was manifested in the seven Jubilee Guests whom the Society had brought from its various fields to America for this memorable occasion. These included Miss Khanto Bala Rai, a teacher in the Girls' School at Midnapore, India; Dr. Y. Nandamah, on the staff of the Woman's Hospital at Nellore, India, the first Telugu Baptist woman to be graduated from a medical college (her grandparents had been baptized by Dr. John E. Clough); Dr. Ma Saw Sa, the only woman physician in all Burma, a Fellow of the Royal College of Surgeons and Physicians in Dublin; Miss Kan En Vong, a teacher in Union Girls' High School in Hangchow, China; Miss Nakaji San, Dean of the Woman's Bible School in Osaka, Japan; Miss Martha Wenske, of Poland, and Madame Lydia Kolator, of Czechoslovakia. These living witnesses bore eloquent testimony to the far-reaching and wonderful results that had been accomplished by the Woman's Society during its first half century.

**The Japan Earthquake.** Problems in the building of new foundations presented themselves in grim, tragic realities on the morning following the great Japan Earthquake, September 1-2, 1923. In this crushing disaster, 67 per cent. of the city of Tokyo was blotted out, 638,525 houses were destroyed, and 1,536,740 people were made homeless. The city of Yokohama, with a population of nearly half a million, was utterly wrecked by the earthquake and then reduced to ashes by the

fire. Throughout the entire devastated area 1,569,743 houses were destroyed. The total number of casualties will never be known. In Tokyo alone, according to official government figures, 119,208 were reported killed, 33,984 wounded, and 17,336 missing. The financial loss was estimated at $1,119,325,000 in Tokyo, while the losses in the entire area were estimated to have exceeded five billion dollars. Mission societies naturally lost heavily. Through the destruction of nearly one hundred church buildings and many schools and colleges, organized Christian activity was practically shattered. Thousands of Christians were among those who lost their lives. The total loss to missionary agencies amounted to several million dollars.

**Baptist Losses.** It was inevitable that the Baptist foreign-mission enterprise should also have incurred heavy losses. The imposing Tokyo Baptist Tabernacle was completely gutted by fire. Only the exterior walls remained standing. The Sarah Curtis School maintained by the Woman's Society and three Japanese churches in Tokyo were destroyed. The beautiful new Scott Hall at Waseda University and the new Yotsuya Church building were damaged. In Yokohama the stately Mabie Memorial School was totally wrecked, and two of its faculty were killed. Fortunately the school had not yet opened for the autumn term, otherwise there would have been hundreds of fatalities. The new Yokohama Memorial Church, the dormitory, and the English Night School were burned, and five missionaries suffered the loss of their residences and all their personal possessions. A total of $500,000 was the estimate of these property losses.



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**Reconstruction.** With the smoldering ruins and scorched walls towering in ghastly nakedness, with vast hordes of homeless refugees and heaps of unburied dead, an immediate program of reconstruction was never more imperative. Relief organizations, mission boards, and government agencies all cooperated. How the Tokyo Tabernacle rose to this emergency and in spite of its own wrecked condition helped in the great relief program that won for it the admiration and gratitude of thousands of Japanese, will be told in the next chapter. To repair the damaged buildings and reconstruct those completely destroyed, the Foreign Mission Society and the Woman's Society in the fall of 1923 issued a joint appeal to the churches. The Japan Mission sent to America missionaries William Axling and Charles B. Tenny and Principal S. Sakata of the wrecked Mabie Memorial School to present this overwhelming need to the churches. Through special offerings on designated Sundays and through individual contributions, large and small, a total of nearly $300,000 was secured. This enabled the two Boards to provide for immediate emergency repairs. Missionaries were reimbursed for lost personal possessions. Residences were rebuilt. Damaged churches were repaired, the Tokyo Tabernacle was completely restored, and the Mabie Memorial School reopened in temporary buildings of plain board walls and corrugated iron roofs.

**New Foundations that Were not Built.** It was hoped by men of vision that the need of reconstruction in Japan would present a unique opportunity to all mission agencies to begin a new and united effort for the Christianization of Japan. Tokyo and Yokohama were

the nerve centers of foreign-mission work in Japan. Here was a chance for union enterprises to come into being, for superb mission strategy, for high Christian statesmanship, for the leading foreign-mission agencies of the world to make a combined Christian impact on the people of Japan. Unfortunately nothing came of it. Possibly experience with the Interchurch World Movement at home may have caused such extreme caution in approaching again interdenominational cooperation that this extraordinary opportunity passed by unrealized. How an interested Christian layman regarded this was clearly stated by Mr. R. A. Dean, of Columbus, Ohio, in his address at the Foreign Missions Convention at Washington, in February, 1925, when he said:

> Where was the influence of the Christian layman of Canada and the United States when it became apparent that neither the Boards in those countries nor the Christians in Japan intended to make a united move for the cooperative planning of all Christian work in Tokyo and Yokohama following the earthquake? I witnessed that disheartening spectacle in Japan, when those with a vision of unity out of the disaster waited with eagerness, but in vain, for encouragement from the Boards which would make it possible for them to get together. I cannot believe, I do not want to believe, that our theological differences obscured our vision of an expectant Christ, as He waited amid the ruins of those great cities for the beginning of the fulfilment of His prayer that we might all be one. So far as I know not a single union Christian enterprise has emerged from the earthquake.

A great disaster had presented an opportunity for building new foundations on which the future progress of Christianity in Japan might rest more securely. Baptists, Methodists, Presbyterians, and all the rest could not agree on how to utilize it.

**Indefinitely Postponed.** One more phase in the building of new foundations needs to be briefly mentioned. The sympathy awakened in America following the earthquake expressed itself in a magnificent outpouring of gifts for a sister nation in distress. More than $9,000,000 was contributed for relief purposes in response to an appeal by the Red Cross. Baptist churches cooperated loyally. Thousands of dollars passed through the Foreign Mission Societies for this ministry of mercy. While these relief funds were being distributed among the stricken people in Japan, a Baptist missionary wrote:

> America's quick and whole-souled response has profoundly touched the heart of the Japanese people. It will be strange indeed if this does not inaugurate a new and happier day in American-Japanese relations.

Little did this missionary realize that the anticipated "new and happier day in American-Japanese relations" was destined to be postponed indefinitely by the ill-advised action of the American Congress in the spring of the following year when it passed the Immigration Act. Through this discourtesy the Japanese people have been unceremoniously included among those prohibited from entering the United States. As will be seen in a later chapter, this action has profound bearing on one of the major foreign-mission problems of today.

### Questions and Topics for Class Discussion

1. Discuss present political conditions in Europe and their significance to the future progress of evangelical Christianity.

2. Should the Foreign Mission Society commission American Baptists for missionary service in Europe?
3. In view of the non-recognition of the Soviet Government by the United States, what relationships should American Baptists have with the Baptists in Russia?
4. Discuss the opportunities for Baptist work among the women of Europe.
5. How can the missionary zeal of the Swedish Baptists be reproduced among American Baptists?
6. Discuss the significance of the Baptist World Congress at Stockholm in relation to Baptist progress around the world.
7. Outline the history of the Woman's American Baptist Foreign Mission Society.
8. What have been its outstanding achievements?
9. Review the history of the steady encroachment of the West upon the East and discuss its missionary significance.
10. What attitude should American missionaries take toward the political reforms now under way in India?
11. How does the present antiforeign agitation in China differ from that of the Boxer Uprising of 1900?
12. Narrate several incidents and personal experiences of Baptist missionaries during the recent disturbances in China.
13. How should candidates for foreign mission service be secured?

14. In view of world conditions of today, what should be the qualifications for appointment as missionaries?
15. Discuss the present financial policies of the denomination and their bearing on adequate support for foreign missions.
16. Should Protestant missionary organizations have developed union work in Tokyo after the earthquake? Wherein does responsibility lie for the failure?

## V

## DEVELOPING AN INDIGENOUS CHRISTIANITY

The second century, like the first, is characterized by a major emphasis on evangelism. Throughout the history of the missionary enterprise this has taken precedence over all other forms of activities. The chief objective of missions is to bring humanity to a saving knowledge of Him whom to know is life eternal. Every foreign missionary, regardless of his or her increasingly manifold duties, is primarily an evangelist. As the late President Ernest Dewitt Burton expressed it:

> The ultimate aim of Christian missions is to bring the whole world under the sway of the principles and spirit of Jesus. Its goal is a human race, living in peace with one another and in fellowship with the universal Father as revealed in his Son, Jesus Christ.

**The Second Century in Evangelism.** Emphasis on this supreme objective accounts for the encouraging results in evangelism in Baptist foreign missions. Although the decade following the Judson Centennial witnessed in 1918 the lowest record in evangelistic results reported in nearly twenty years, it is also true that this same decade witnessed a remarkable recovery. In 1924 missionaries reported the baptism of 19,786 converts on the ten mission fields in the non-Christian world, the largest total ever reported in a single year in Baptist missionary history. The following comparative table shows the record for the ten year period:

| Year | Baptisms Reported | Year | Baptisms Reported |
|---|---|---|---|
| 1915 | 11,043 | 1920 | 10,483 |
| 1916 | 9,977 | 1921 | 12,174 |
| 1917 | 9,770 | 1922 | 18,415 |
| 1918 | 7,098 | 1923 | 16,852 |
| 1919 | 10,145 | 1924 | 19,786 |

**The Record of a Century.** How the first decade of the second century compares with the first century is shown in the following table:

**Baptisms Reported in Baptist Foreign Mission Fields 1814-1925**

| Year | Results | Year | Results |
|---|---|---|---|
| 1814 | 0 | 1835 | 232 |
| 1815 | 0 | 1836 | 300 |
| 1816 | 0 | 1837 | 582 |
| 1817 | 0 | 1838 | 570 |
| 1818 | 0 | 1839 | 266 |
| 1819 | 3 | 1840 | 214 |
| 1820 | 7 | 1841 | 780 |
| 1821 | 3 | 1842 | 898 |
| 1822 | 5 | 1843 | 451 |
| 1823 | 0 | 1844 | 2,360 |
| 1824 | 0 | 1845 | 600 |
| 1825 | 0 | 1846 | 1,449 |
| 1826 | 3 | 1847 | 205 |
| 1827 | 1 | 1848 | 1,509 |
| 1828 | 33 | 1849 | 534 |
| 1829 | 51 | 1850 | 905 |
| 1830 | 50 | 1851 | 298 |
| 1831 | 237 | 1852 | 554 |
| 1832 | 260 | 1853 | 1,027 |
| 1833 | 200 | 1854 | 3,114 |
| 1834 | 96 | 1855 | 2,491 |

| *Year* | *Results* | *Year* | *Results* |
|---|---|---|---|
| 1856 | 1,605 | 1891 | 10,971 |
| 1857 | 1,164 | 1892 | 7,060 |
| 1858 | 829 | 1893 | 4,886 |
| 1859 | 1,560 | 1894 | 4,334 |
| 1860 | 228 | 1895 | 4,657 |
| 1861 | 1,264 | 1896 | 5,174 |
| 1862 | 215 | 1897 | 6,529 |
| 1863 | 2,500 | 1898 | 4,873 |
| 1864 | 761 | 1899 | 6,741 |
| 1865 | 836 | 1900 | 6,553 |
| 1866 | 629 | 1901 | 8,497 |
| 1867 | 1,376 | 1902 | 7,553 |
| 1868 | 1,296 | 1903 | 7,431 |
| 1869 | 1,504 | 1904 | 10,367 |
| 1870 | 1,739 | 1905 | 15,626 |
| 1871 | 1,902 | 1906 | 12,761 |
| 1872 | 2,044 | 1907 | 10,559 |
| 1873 | 2,311 | 1908 | 8,065 |
| 1874 | 604 | 1909 | 8,252 |
| 1875 | 1,460 | 1910 | 8,557 |
| 1876 | 2,344 | 1911 | 9,371 |
| 1877 | 1,775 | 1912 | 8,164 |
| 1878 | 12,300 | 1913 | 10,575 |
| 1879 | 3,191 | 1914 | 9,185 |
| 1880 | 4,868 | 1915 | 11,043 |
| 1881 | 4,309 | 1916 | 9,977 |
| 1882 | 4,098 | 1917 | 9,770 |
| 1883 | 4,679 | 1918 | 7,098 |
| 1884 | 3,738 | 1919 | 10,145 |
| 1885 | 3,450 | 1920 | 10,483 |
| 1886 | 3,290 | 1921 | 12,174 |
| 1887 | 5,070 | 1922 | 18,415 |
| 1888 | 5,337 | 1923 | 16,852 |
| 1889 | 5,939 | 1924 | 19,786 |
| 1890 | 8,708 | 1925 | 20,041* |

Total baptisms 1814-1925—461,736*

* Figures for 1925 incomplete at time of going to press.

The upward trend in evangelism is graphically portrayed on the accompanying diagram.

**The Upward Trend.** Encouragement and discouragment, sorrow and rejoicing, success and failure, heroism and hardship, service and sacrifice of 111 years of Baptist missionary effort—all are revealed in the steadily ascending line on this chart. Note the series of zeros at the beginning, telling graphically yet dramatically of Judson's early discouragements. He waited six years before he had the joy of baptizing his first convert. Note the "mountain peaks." The first came in 1878 when, in the revival following the great famine in India, 2,222 were baptized in a single day. The date July 3, 1878, will always be associated in Baptist history with the work of the great missionary Dr. John E. Clough. The second "peak" came in 1891 when a movement under the leadership of Ko San Ye, a convert in Burma, resulted in the conversion of thousands of Burmese and Karens. In 1905 came the third "peak," due to a mass movement in Northern Burma. Several factors explain the double "peak" of 1922-1924. The recovery from the war and its turmoil furnished new opportunities for the operation of spiritual forces the world around. Filling the gaps in the depleted missionary staff, and the return of native leaders from war service, made just so many more persons available for evangelistic effort. Above all, the second century is witnessing more active participation by native churches, through the service of trained leaders, the organization of local home mission societies, and the transfer of responsibility from missionaries to native agencies. An indigenous Christianity is being developed,

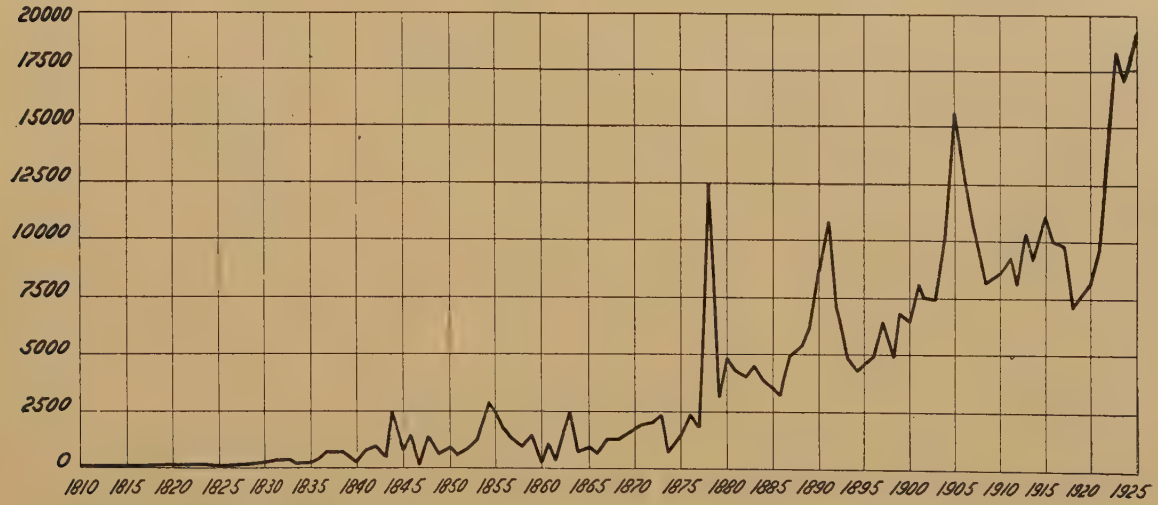



**Diagram Showing the Trend in Evangelistic Results on Baptist Mission Fields from 1810 to 1925**

and this is reflecting itself in these larger evangelistic results.

**Quality versus Quantity.** In the consideration of all statistics in evangelistic work a word of caution is necessary. The Kingdom of Christ does not grow in terms of arithmetic, nor can its progress be adequately computed on an adding machine. *Invariably it is the quality of Christian discipleship rather than the quantity of Christian disciples that determines real spiritual progress.* It has well been said that converts must be "weighed" as well as "counted." Requirements for church-membership on the foreign field are therefore unusually severe. Nevertheless substantial numbers, as frequently happens in revival movements at home, revert to their former way of life. This is unavoidable when there are not enough missionaries or native preachers to conserve the results, to shepherd the new flocks, and to instruct them further in their new faith.

**Other Areas of Life to Be Evangelized.** Furthermore baptism statistics cannot include, in addition to individual human personalities, the vast other areas of life that need to be evangelized and to be "brought under the sway of the principles and spirit of Jesus." In a recent report Dr. A. F. Groesbeck of South China wrote:

> There must be a new interpretation of "into all the world." Our commission is not a geographical nor an anthropological term. It is a term to be applied to life and all its activities. It refers to all those areas where Christ and his Spirit do not yet dominate. How many of our human relations are yet to be evangelized; hatred of nation against nation, race against race; lust for wealth; ambition to rule; belief that might makes right; that benevolent assimilation is the right of the strong; that civilization is built on the development of resources and commerce

and conquest and not on culture and refinement—these indicate some of the areas still to be evangelized.

Thus baptism statistics by themselves convey no accurate picture of Christian progress. The significance of such statistics, however, becomes more clear when considered in the light of the invisible and intangible factors in the impact of Christianity upon a non-Christian people. Dr. W. L. Ferguson of India sensed this when he wrote:

> In reports necessarily we have to do with the visibilities of the work; it is nevertheless well to remind ourselves that the invisibilities are after all the most important things. The presence of Christ in his people, the working of the regenerating, transforming, and indwelling Holy Spirit, the production of worthy life and character, the opening of secret springs of life and service, these are the most real and the most necessary things in mission work. And these are the things it is impossible to tabulate in the form of statistics.

**Evangelistic Methods Employed.** The second century like its predecessor has witnessed the vigorous employment of all methods of evangelism the effectiveness of which the preceding century has demonstrated. Although they vary in different fields and even on the same field, they all have the same end in view. All seek the regeneration of the individual through faith in Christ and the transformation of society through the application of the Christian way of life.

**Pioneer Evangelism.** The earliest missionaries were of the pioneer type, courageous souls who ventured into remote and isolated regions among a primitive, indifferent, and often hostile people. After years of service and sacrifice, they laid the foundations for Christian faith and Christian living. The second century has

not been without its witnesses in the methods of the pioneer. All Baptist mission fields today contain large areas the populations of which can only be reached by what is known as pioneer evangelism. Such people have never heard the gospel before. In many cases they live in various stages of barbarism. Often a written language is unknown. Before even a beginning in the Christian life can be made, the language must be reduced to writing, and the people taught to read. The Scriptures, or at least selected portions of them, must be translated. Sometimes this presents staggering difficulties. New words have to be coined or borrowed from some other language. Words already in the language have to be given an entirely new meaning. After two years of hard work in translating parts of the New Testament for a tribe in Northern Burma, Dr. H. H. Tilbe wrote that it was still

> impossible to translate the Lord's Prayer and the Doxology. There was no word for "hallowed," for "kingdom," and for "temptation," "evil," "praise," "Holy Ghost," nor for "creatures." In the baptismal formula with which thousands had to be baptized, an awkward roundabout expression had been used for "Holy Ghost" that had to be explained to give the people any notion at all of the thought.

Infinite patience, an overwhelming love for the people, superb hope, boundless faith, sublime courage, unfailing loyalty to the Master—these are the qualities essential in the work of a pioneer missionary evangelist.

**The Career of William M. Young.** One of the outstanding examples of pioneer missionary work is that of William M. Young, for nearly twenty years among a primitive people in the remote northern part of Burma

and across the border in China. Although the first ingathering occurred toward the close of the first century, in 1905, large results have been reported within the past five years. No field could have been more isolated than this. More than two hundred miles from the nearest other mission station and more than three hundred miles from a railway, it can be reached only after a long and arduous journey of weeks across valleys and streams and over mountain ranges, each night involving a camp in the jungle. The people whom Mr. and Mrs. Young found here were the Lahu and the Wa tribes, among the latter, several head-hunting tribes. In this isolated region the two intrepid missionaries settled down to the difficult, dangerous, yet inspiring task of making these wild mountain people acquainted with Jesus Christ.

**Helped by Strange Traditions.** Strange traditions, handed down from generation to generation, were current among them. In ages past the true God had revealed himself and had left his Word with the people. This Word, which included accounts of creation, of the fall of man, and of commandments similar to the Biblical Decalogue, had been inscribed on a sacred rice-cake and given to a priest for safe-keeping. One day the priest torn by the pangs of hunger had devoured the sacred rice-cake. Thus the Word of God was lost. Ever since that time the prophets of the people had said that some day the foreigner would come and bring back the Word of the true God.

**Early Progress.** As the years passed the Board received messages from this remote Christian frontier telling of great ingatherings and of whole villages that

had accepted Jesus Christ. Native preachers were trained, and these toured the field assisting in evangelization. A Buddhist priest and former bandit and opium-addict was converted. With opium habit conquered, he became an evangelist. More than five hundred converts were won through his efforts. A chief of a distant village sent a gift consisting of beeswax, Chinese shoes, a piece of cloth, and some money. The messenger said that the beeswax should illuminate the journey by night, the shoes should be worn on the trip, the cloth should wipe the perspiration from the missionary's forehead, and the money should buy food, all in order that a missionary might come and evangelize the people.

**Judson's Grandson.** In the meantime half a dozen or more other missionaries had been appointed for varying terms to this isolated field. Their devoted service also contributed to its later evangelistic harvests. Among these were Rev. and Mrs. J. H. Telford and Rev. and Mrs. A. C. Hanna. It is of more than passing interest that Mr. Hanna, as a grandson of Adoniram Judson, should have begun his missionary career at the Judson Centennial in 1914. He sailed for Burma October 10, 1914. The grandson began his missionary career with the second century of Baptist foreign missions, while the illustrious grandfather had begun his career with the first.

**The Cost of a New Station.** It was soon realized that a new station had to be opened across the border in Chinese territory. Prolonged negotiations with the British authorities proved fruitless. They refused to allow Mr. Young to cross the frontier. In 1917, he came

home on furlough. Undaunted in his determination to establish the new base, he secured permission from the United States Government and from the Chinese Consul to return to his field by way of China. So Mr. and Mrs. Young accompanied by their two sons, sailed from America in September, 1919, and arrived at their destination in February, 1920, after five months of weary and extremely hazardous travel. For weeks after leaving the railway in Yunnanfu the trip had to be made by caravan over mountain passes and through a country infested by robber bands. At times the baggage transport failed to keep up with the party, and there was dangerous shortage of food-supplies. A long stop had to be made in a lonely log cabin. Soon after establishing the new base Mrs. Young was taken grievously ill. After suffering for months from a disease that baffled diagnosis and cure she passed away.

**The Lahu Choir.** The years passed and then in October, 1921, more than two thousand delegates gathered at Mandalay, Burma, for the annual Burma Baptist Convention. As a surprise feature on the program the chairman announced a hymn by the Lahu Choir. The crowd of delegates turned and looked with inquiring glances as twenty-one young people mounted the platform and sang a hymn. They had left their homes many weeks before to reach the convention on time. They had walked three hundred miles through trackless jungles to the nearest railway station and had then traveled hundreds of miles more to Mandalay. They were the official delegates from the twelve thousand baptized Christians on this remote mission field, living testimonies to the effectiveness of pioneer evangelism.

**In the Dark Continent.** Another area requiring pioneer evangelism with all its accompaniments of creating a written language, establishing elementary schools, translating the Scriptures, and transforming polygamous savages into simple, faithful followers of Jesus, is the Belgian Congo field in Africa. Its language difficulties alone were enough to test the patience of the early missionaries. The veteran Henry Richards spent three months in painstaking study, seeking a word that would mean "yesterday." The name of Richards will always be associated with the Pentecost on the Congo, as the memorable revival in 1886 came to be called. More than one thousand converts were baptized. American Baptists have been at work here since 1884, when the field was transferred from the Livingstone Inland Mission of British Baptists.

**The Belgian Congo Revival.** Within the past five years another revival has been in progress on this Congo field. It began on the Banza Manteke field where the Pentecost of the Congo had occurred thirty-five years previously. On July 5, 1920, the Belgian Government passed the bill guaranteeing liberty of conscience and freedom of worship throughout the colony as well as protection and encouragement to all religious enterprises and institutions of whatever nation or creed. Although this act was in no way accountable for the revival, it nevertheless guaranteed unrestricted opportunity for conserving its results. While Secretary Lerrigo was in Belgian Congo in 1921 this revival was already gathering increasing momentum. Standing on the shore of a little lake, surrounded by hills covered with the primeval African jungle, Doctor Lerrigo saw 380 converts bap-

tized. They were some of the early fruits. During 1921 the revival resulted in 2,713 converts; in the next year 3,802 were baptized, and in 1923 the number reached 2,572. There were 1,810 in 1924, making a total of 10,957 for the four years.

**Requirements for Church-membership.** Let it not be assumed that these baptisms signified only an announcement of accepting Christ without any sincere or honest determination actually to live the Christian life. Rigid requirements for church-membership are in force in Congo, so severe that American churches might well ask if admission to church-membership at home is not too easy. On one occasion it required nine days for the deacons in session to examine candidates for baptism of whom one hundred were accepted. The examinations not only covered doctrinal beliefs but also many personal and confidential matters relating to marriage, family life, business relationships, church attendance, and benevolence. Then the names of the one hundred candidates were posted on the church door so that all who had any objections to their being baptized might have opportunity to state them. In reporting another examination of seventy candidates, Missionary Joseph Clark explained why some were not accepted:

> Five were refused because they did not show enough interest in God's Word. Although we had established schools in their villages they had not learned to read. We insist that as God has sent them a printed message it is their duty to learn to read it. Others were rejected because of lack of experience. Several were not accepted because we were not satisfied with the arrangements for their marriages. At the examination any church-member may take part in the proceedings. Some of the questions were: Do you pray with your wife? Do you drink, smoke, or gamble? Are

you in debt? What do you do when people persecute you? Have you confessed to the losers your acts of stealing? How do you know Jesus Christ forgave your sins?

Only forty-three were accepted. Church-membership in Congo requires not only a decision to follow the Master but also evidence of a genuine change in life.

**The Prophet Movement.** Another movement of a different character coming at the same time as this revival might have interfered seriously with all organized Christianity. Fortunately after a year's duration it subsided with the arrest of the leaders by the Belgian Government and their deportation. Nearly a dozen Baptist teachers and preachers and nearly three thousand church-members had been attracted to it. This movement was called the Prophet Movement after its founder, Simon Kimbangu, a Christian layman, who claimed to be a faith-healing prophet. His fame spread like a grass fire all over the region. Hundreds of men and women were ordained by him as minor prophets, and each of these attracted hundreds of followers.

**A Phase of Anti-foreign Feeling.** They preached the coming of the black man's God and urged all to flee white settlements and mission stations. This anti-white sentiment eventually alarmed government officials. They saw in it a real peril in that in so short a time a hitherto unorganized population could be so completely solidified under the leadership of a vigorous personality. It was apparently another phase of the developing race consciousness observable in all parts of the world since the war. Kimbangu was taken prisoner and condemned to death, but the sentence was commuted by King Albert to deportation for life.

**Touring Evangelism.** The second century has witnessed great emphasis on another phase of evangelistic activity known as Touring Evangelism. In the British India fields the reason is not far to seek. It is good roads and automobiles. The British Government has furnished the roads while the generosity of interested friends has supplied a score or more of missionary automobiles. Numerous and extended evangelistic tours of fields have thus been made possible. Hundreds of villages have been visited each year. Thousands of people have heard the gospel preached. Vast quantities of Christian literature have been distributed. Numerous Bible and training conferences have been held with local preachers. New churches have been organized or dedicated. The automobile has also enabled missionaries to be on hand at great gatherings like spectacular temple festivals, fairs, and bazaars and thus reach the people with their message.

**Missionary Automobiles.** To the touring automobile must be given some credit for the evangelistic harvests of recent years. How the automobile has helped in this development can be realized from an example. On one tour Missionary A. H. Curtis, of Bapatla, India, traveled 110 miles, held meetings in 11 different towns, and baptized 38 converts. All this was accomplished between Friday afternoon when he left home and Monday morning when he returned. In former days a tour of 110 miles with the slow moving bullock-cart at 3 miles per hour would have required nearly 40 hours for travel alone. Of course in regions away from main highways, in the hill-country of Assam or Burma and in areas of China and Africa where good roads are as

yet unrealized dreams, touring evangelism still means inconvenience, discomfort, and hardship. On one of his last tours in Africa Henry Richards wrote: "To reach the town we traveled six hours over as rough road as I have seen anywhere. It was a mountain climb. Great rocks and boulders hindered us besides the intense tropical heat." On a tour in Burma, because the roads were too steep for ponies, Missionary G. J. Geis in eight weeks had to walk more than four hundred miles.

**Interesting Experiences.** Touring experiences of missionaries always make interesting reading. Concerning a tour in South China, Rev. G. H. Walters wrote,

> At many places the stereopticon lantern did valiant service, being used sometimes in chapels, then again under the open sky, while three times we had the loan of large ancestral temples into which great throngs gathered to see the pictures which always closed with scenes from the life of Christ.

In writing of his first jungle tour Rev. T. V. Witter as a new missionary in India said:

> It was on this first tour that I entered just a little into our Lord's feelings when he looked upon the multitudes and was moved with compassion for them because they were as sheep without a shepherd. Night after night we looked into the faces of hundreds of men and women and children and told them the good news about Jesus. Night after night on that tour and for some days thereafter I would find myself sitting up in bed and preaching or talking to dark faces gathered around. They were ever with me by day and haunted me by night.

On a three months' tour, Dr. J. M. Baker of India, accompanied by 14 men, pitched camp in 44 different villages. From these as centers the evangelists visited

375 villages, walking a total of 2,233 miles. On this one tour 228 people from 33 different villages were baptized. No estimate was possible as to the number of thousands of people who heard the preaching. Touring for native evangelists is not nearly so complicated as for American missionaries. Rev. P. Abraham, a Telugu preacher, wrote:

> At the beginning, before I fully understood the nature of the work, I carried along a trunk and a camp cot, but now I have adjusted myself. All I carry now is a blanket in one arm and a Bible and a hymn-book in the other, and that is all the outfit necessary for me.

**Church Evangelism.** Vigorous and full of promise for the future has been the growth in the number and in the strength of the churches on the various fields. With the evangelistic harvests already reported in the second century, there has naturally been a steady growth in church-membership. The following figures reported since the Judson Centennial make a gratifying showing:

| *Year* | *Total Number of Churches* | *Self-supporting Churches* | *Total Church-membership* |
|---|---|---|---|
| 1915 | 1,692 | 904 | 174,441 |
| 1916 | 1,732 | 1,027 | 183,505 |
| 1917 | 1,745 | 1,054 | 186,388 |
| 1918 | 1,767 | 1,075 | 188,710 |
| 1919 | 1,834 | 1,027 | 194,373 |
| 1920 | 1,853 | 925 | 201,655 |
| 1921 | 1,889 | 1,114 | 203,586 |
| 1922 | 1,936 | 1,188 | 216,580 |
| 1923 | 2,003 | 1,204 | 227,317 |
| 1924 | 2,154 | 1,291 | 241,296 |

Note how the growth in the number of churches parallels the increase in church-membership. As thousands of converts are baptized new churches have to be established to care for their organized religious life. They range all the way from crude jungle huts poorly furnished, where the Christians in the village gather for worship on Sunday and send their children to school during the week, to imposing and well-equipped buildings that would be creditable church edifices in leading cities of America. Wherever they are, these churches stand like towering beacons, sending forth rays of the eternal light of the gospel into surrounding areas still buried in spiritual darkness. To them also belongs a large measure of credit for the recent results in evangelism. Attached to them are a corps of 1,926 ordained and unordained preachers and 365 Bible-women, the latter largely under the direction of the Woman's Society. These preachers conduct church services, cooperate with missionaries, and accompany them on evangelistic tours, while the Bible-women visit the homes especially in the interest of winning the women and children.

**Other Agencies in Evangelism.** In this far-reaching task of presenting Jesus Christ to multitudes who do not yet know him, various other agencies are employed. Three mission fields have set apart missionaries who give their time exclusively as general evangelists for the entire missions. Bands of students from institutions like Judson College in Rangoon, Burma, the theological seminary at Ramapatnam, South India, and from schools in China, with members of the faculty, go on tours for evangelistic meetings. During the summer

months churches conduct vacation Bible schools patterned after the successful American model. In the Swatow district in South China 66 such schools, with 304 Chinese teachers and 4,489 pupils, were conducted in the summer of 1924. Of course all churches maintain Sunday schools. The annual report for 1925 showed 2,865 Sunday schools with 132,411 pupils enrolled. As in America so in the non-Christian world, thousands of converts every year come into the church through the Sunday school.

**Growth in Self-support.** The middle column of figures on page 129, however, tells the real story of Christian progress during the second century. Among the Karen people in Burma with 907 organized churches, 848 or 93 per cent. are self-supporting. The Baptist mission among the Karens is recognized as one of the most amazing developments in missionary history. On all fields the percentage of self-supporting churches was 53.43 in 1915, whereas in 1924, ten years later, this percentage had grown to 59.93. Here is refutation of the charge of " rice Christians " still occasionally heard in criticism of missions. Nevertheless even this encouraging record in self-support could not escape the baneful influence of the war and its ensuing readjustments. All over the world the year 1920-1921 was marked by a protracted postwar economic depression. With it came a sharp falling off in the number of self-supporting churches. Fortunately, as economic conditions improved, there was an equally sharp rebound, and the total was more than regained during the next two years. The 1,291 churches now self-supporting are receiving no financial aid from America. They themselves are meet-

ing the entire cost of church maintenance, pastors' salaries, and other expenses of church activity. Through this achievement one of the great goals in the policy of the Foreign Mission Society, namely the establishment of self-supporting, self-propagating, self-governing, Christian churches is slowly but surely being realized. The beginning of the second century thus presents a marvelous contrast with the beginning of the first when Adoniram Judson on that memorable day gathered his first six converts around the table of the Lord's Supper and organized the First Baptist Church in Burma.

**Institutional Evangelism.** To meet new conditions in the great cities in America and to solve the problem of down-town churches whose constituencies were removing to suburban communities while the districts surrounding the churches gradually became filled with foreign-speaking populations, American Christianity has developed the so-called institutional church. The very existence of these churches demanded that they not only conduct services but also render service. A program of community welfare became imperative. This idea has been adopted and adapted with signal success on the foreign field. At Swatow, China, and at Tokyo, Japan, are two Baptist institutional churches that rank among the finest and best-equipped plants in all Asia. Several churches on other fields carry on social service activities in connection with their church work, while at Shanghai the Yangtsepoo Social Center furnishes practical experience for the students of Shanghai College in their study of the social sciences. By a strange coincidence a great calamity brought both the Swatow and the Tokyo churches into existence.

Missionary James Lee Lewis and Pastors Assembled at an Annual Bible Conference in Burma

Rev. and Mrs. C. H. Ross, Master Robert Ross, Miss Thomasine Allen of Sendai, and Dr. Y. Chiba with Members of the Baptist Church of Taira, Japan, at the Dedication of Their New Building

**The Swatow Institutional Church.** In 1918, an earthquake destroyed a large part of the business section of Swatow. Later a fire consumed the district surrounding a Baptist chapel that had been erected many years ago when Swatow was beginning to grow as an important commercial center. In rebuilding the city its streets were widened, and new buildings of a more substantial type replaced the former shops. The little chapel soon found itself in a business district that was attracting thousands of Chinese business men. Missionary Jacob Speicher had a vision of how this church, now totally inadequate to meet the new situation, ought to minister to such a community. Backed by the South China Mission he proceeded to transform that vision into a reality. An imposing, six-story concrete fire-proof building was erected. Today it stands in the center of the city where throngs of people pass every day, and presents a well-rounded program of Christianity in all its fulness. Part of the first floor houses a kindergarten and a dispensary, the remainder being rented to shops. This brings in a substantial revenue toward the cost of maintenance. On the second floor is a large auditorium. The upper floors are divided into classrooms and lecture halls.

**Supported by Chinese.** Leading business men of Swatow, realizing that this church exists not only to hold services but also to render service, are supporting it financially. The generosity of one man is rather unusual. Although not a Christian, he contributes $3,000 annually, one-third of which is given to a Buddhist Society for burying the dead; another third to a mission hospital of another denomination; and the remaining third to the Swatow Christian Institute. In making

these gifts he tells Mr. Speicher, "I give to the Buddhist Society because they provide for the dead; I give to the hospital because it provides for the sick; I give to your Institute because you provide for the living."

**A Varied Program.** Its program includes kindergartens, schools for boys and girls, night-schools for clerks, lectures on sanitation and other subjects, athletics, a dispensary, lantern shows, reading-rooms, etc., general meetings every night in the auditorium. The scope of the service rendered is seen in the report for 1924. In the various classes and courses of instruction, 700 pupils were enrolled. A successful health campaign reached 14,000 persons in the interests of personal and community hygiene. A leper colony established by the Swatow municipal government was placed in charge of the institute. More than 120,000 people attended the auditorium meetings. Following special meetings in May and November more than 40 were baptized. Unfortunately in 1925 the antiforeign agitation and the capture of Swatow by the Red army from Canton resulted in a decline in financial support from the community and a resulting curtailment in its many-sided activities.

**The Tokyo Tabernacle.** The story of the Tokyo Tabernacle is one of the romances of Baptist missionary history. In 1913, an unpretentious wooden building known as the Tokyo Tabernacle was destroyed by fire. In a temporary shack of rough lumber, with the distraction of having three classes meeting in one room, with the distress caused by cold and rain, and with the noise of the street, the work was continued. For more than two years Missionary William Axling worked under

these trying and discouraging conditions. Then a handsome concrete structure rose on the site of the old shack. It was said to be the first reenforced concrete building in all the Orient. For nearly eight years it faithfully lived up to its aim to be a real community center.

**For the Community.** Doctor Axling thus stated its mission:

> Our mission is that of incarnating the spirit of Christ in an institution and through its work and workers make the living, saving, and serving Christ real to the people. Christ is humanity's greatest need, and the gospel is the world's greatest Message. Evangelizing, educating, and serving are the three words that loom large in our program.

In carrying out this ideal an amazingly varied and complete program was adopted. At all hours of every day in the year something was going on. It included evangelistic activities such as Sunday services, evening meetings, Bible classes, Sunday school; educational activities comprising night-schools for young men and young women, Saturday public lectures, afternoon schools, kindergartens, and vacation Bible schools; and a much needed and highly appreciated social service which included neighborhood visiting by nurses, nursery for the children of working mothers, children's playground, a free legal advice bureau, and welfare work for laboring men. The location of the Tabernacle was unusually strategic. On one side was the great business section of the city, on another the government arsenal employing ten thousand workers, on still another an area, stretching for miles, of homes and shops, and beyond was the ward containing more than thirty educational institutions enrolling more than forty thousand students.

**Through the Earthquake and the Fire.** Then came the disastrous earthquake. In an incredibly short time the Tabernacle was completely gutted by the flames. The glass in the windows melted in the intense heat. Luckily the reenforced concrete walls and stairways and the roof withstood the wrenching of the earthquake and the heat of the fire. Immediately Doctor Axling in spite of the ruined building saw an opportunity to continue the Tabernacle's service to the community.

**Again for the Community.** With the help of a Shinto priest and twenty-four volunteers, all of them non-Christian young men, the building was cleared of debris and converted into a relief station. Separated by temporary partitions, scores of refugee families were given shelter. The auditorium balcony became a hospital and the tower an operating room. A non-Christian physician volunteered his services, and 22,042 calls and cases were taken care of, a service so strenuous that it cost the volunteer physician his life. Who will say that because outwardly not a professing Christian, he did not have the spirit of the Master? More than $41,000 in relief funds were administered through the Tabernacle which was officially recognized by the government as one of 32 relief stations in Tokyo. Through all this relief ministry the regular activities so far as possible were continued. Nine different Christmas entertainments were held, and 2,400 children on Christmas, 1923, heard the Christmas message and received gifts. Although the only available place was the kitchen on the ground floor, evangelistic services were maintained, and in January, 1924, following a series of meetings, 63 converts were baptized. So the spiritual welfare of the people was not

overlooked even though their material needs were so pressing. Once more completely restored, with its program of community service again under way, the Tabernacle continues its ministry of " incarnating the spirit of Christ in an institution." Its enviable record for disinterested service during a national emergency has given it an imperishable reputation.

**Developing an Indigenous Christianity.** With the growth in the number of churches and their attainment of self-support, has come a natural desire, in some cases a clearly voiced demand, for a larger share of responsibility for the further progress of Christianity. This has been one of the most interesting and encouraging developments of the second century. It is one of the signs of the times. This increasing demand for more control, for initiative, for the determination of mission policies, for joint responsibility with missionaries in administration, for freedom from foreign domination, has been greatly stimulated by the rising tide of national consciousness. The gratification of this desire has been given every legitimate encouragement by the Foreign Mission Society. One of the ultimate goals of all missionary effort is the establishment of an indigenous Christianity. The task of foreign missions can never be achieved by foreigners alone. It is too big, too vast, too expensive. It will be accomplished only as the native churches assume full responsibility, looking to the missionary as adviser, eventually making his service entirely unnecessary. He must decrease while the native pastor and the native church must increase. As Dr. H. B. Benninghoff said, " Missionaries are in Japan to work, not *for,* or *over,* but *with* Japanese Baptists."

**Transfer of Responsibility.** As rapidly as the churches secure the proper leadership and are financially able to assume responsibility, transfer of control to their hands becomes imperative. To refuse to make this transfer, to deny any legitimate demand, to discourage any healthful aspiration toward full automony would be fraught with the gravest peril to the whole mission cause. Fortunately an imposing array of actual transfers of responsibility from the foreign missionary to native control has already marked the progress of the second century. With the single exception of Belgian Congo, where highly trained and sufficiently tested leadership has not yet been produced to warrant full transfer, all Baptist mission fields have shared in this development.

**In the Far East.** In Japan two leading educational institutions, the school for girls maintained by the Woman's Society at Sendai with Principal U. Kawaguchi and the Mabie Memorial School with Principal S. Sakata, have Japanese in charge, while the American foreign missionaries occupy subordinate positions on the faculties. The present chairman of the Joint Committee representing missionaries and Japanese is also a Japanese, Pastor Ueyama of the Yokohama Church, the oldest Baptist church in Japan. In East China a new office, comparable to that of a State Convention Secretary, has been created and Rev. T. C. Bau has been elected Secretary of the Chinese Baptist Association. The Executive Committee in charge of his work consists of ten Chinese. The Kinhwa station has been assigned to the Chinese with only two American women missionaries in residence. In West China a Home Mis-

sion Society has been organized and a work begun among the Miaos, a tribe among whom the gospel had not been preached heretofore. On the Mission Finance Committee the number of Chinese has been increased from two to four, and the number of Americans correspondingly reduced.

**In British India.** In Bengal-Orissa full supervision of the work of all preachers, colporters, Bible-women and the fixing of their salaries is assumed by the annual Bengal-Orissa Convention. On the Assam field the Golaghat Association maintains eleven evangelists in the villages and the tea gardens. The Garo Association has taken over the work at Dhubri and Goalpara, two places from which the Foreign Board had to withdraw missionaries because of reduced funds. In South India, in view of the appalling poverty of the people, one would hardly expect any large progress in self-support or in the transfer of responsibility, yet even here the process of devolution, or transfer of control from missionary to native, is also in evidence. Delegates from the Telugu Convention now sit with the annual mission conference and help shape policies. At Nellore the nine churches have been organized into a Field Association for supervising the entire area. In 1919, the whole Kandukuru field was assigned to the Home Mission Society of Telugu Baptists, bringing with it a new feeling of ownership, a new recognition of responsibility on the part of Telugu Christians, a new life. Naturally the greatest progress in this direction has been witnessed in Burma, the oldest Baptist mission field. Here Burman and Karen delegates sit with the Mission Conference. When no American missionary was available for the

Shwegyin station a Karen Association was organized and assumed control. A Home Mission Society at Toungoo employs three evangelists. The entire Myingyan field has been transferred to the Burma Evangelical Society. In Rangoon the Karen Baptists have organized a Foreign Mission Society which supports thirteen missionaries and ten Bible-women in Siam and China. These organizations are sharing with the missionaries the great task of evangelization. Gradually they are bringing nearer the day when the status of the foreign missionary shall have changed from that of initiative leadership to that of advisory partnership. On all these fields, boards of trustees of colleges and seminaries have for years been composed of natives and foreigners with the expectation that full control will eventually be transferred to the former. One of the outstanding examples of self-support and native control is the work among the Sgaw Karens at Bassein, Burma. It would be difficult to find a mission station anywhere on earth that could show a higher degree of progress in this direction.

**A Revolution in South China.** In this transfer of control the most remarkable development, however, has only recently occurred in the South China field. In July, 1925, the annual Baptist convention of South China met in Swatow. Six weeks had passed since the shooting of Chinese students in Shanghai, mentioned in the preceding chapter, and no impartial judicial body had as yet been appointed to fix the responsibilty. The British boycott was in full swing. Antiforeignism was gathering momentum throughout China. Nothing could withstand the universal demand for independence, for complete freedom from foreign control. The anti-Chris-

tian movement, increasingly prevalent, was directing scathing attacks against all missionary effort on the charge that it was simply a tool of foreign imperialism and foreign capital that sought the exploitation of China. The Canton army in sympathy with Bolshevik ideals had just captured Swatow. With such a background anything was likely to happen at this Baptist convention, and it did. What would normally have required years of patient adjustment in the transfer of responsibility from foreign missionary to Chinese leadership through a real revolution, was here accomplished in a few days.

**A Declaration of Independence.** This Chinese Convention issued a declaration of independence and served notice that it was from now to be free from all missionary control. It demanded full responsibilty and made the status of missionaries that of advisers only. A new organization was formed, called the Ling Tong Baptist Council, the name signifying the geographical area of its population. Five major departments were created—Evangelism, Education, Philanthropy, Social Service, and Finance. A general committee of eighty was appointed, of whom only fifteen are missionaries. An executive committee of nine consists entirely of Chinese. Against the background of an international situation which again traced its origin to the war, there occurred one of the most significant developments in indigenous Christianity recorded in Baptist missionary history. Missionaries have gladly accepted the new status assigned to them and have humbly thanked God that they have lived to see this day of larger responsibility and initiative on the part of the Chinese. Most of the leaders

in this new development are younger men, trained in Shanghai Baptist College and other institutions. They constitute here as well as elsewhere the hope of Christianity in China.

**A Difficult Yet Hopeful Future.** Of course many problems need to be solved before the new ship launched at Swatow can successfully weather the storms that lie ahead. The results of years of effort by the Woman's Society for the womanhood of China need to be conserved. Budget problems need to be faced and solved. How will funds from America be handled? The new organization frankly recognizes its financial dependence on American appropriations for some time to come. Will the home constituency approve the transferring of control of funds from the missionaries to the Chinese? Will the enthusiasm and the spirit of independence which the international crisis precipitated in this Baptist convention abide or will they wane? These are questions the answers to which only the future can reveal. Whatever the final outcome, the convention in South China marked another mile-stone in the development of an indigenous Christianity.

### Questions and Topics for Class Discussion

1. What determines the real progress of Christianity on the foreign field?
2. How do you account for traditions among primitive people when such traditions reveal elements of spiritual truth?
3. Are requirements for church-membership too easy in America, or too severe on the foreign field?

4. The Foreign Mission Society has announced as one of its objectives the establishment of self-supporting, self-propagating, self-governing Baptist churches. Which of these three characteristics should come first in emphasis? Which second?
5. What do you understand by the term indigenous Christianity? What should be its characteristics on the foreign field?
6. What principles should determine the transfer of responsibility from missionaries to native agencies?
7. Review the missionary revolution in South China. Are you ready to give it your unqualified support?
8. In view of the rise of nationalism and the desire to assume control, would the Foreign Mission Society be warranted in making any further large investments on foreign fields?
9. How are institutional churches and their programs of service peculiarly adaptable to conditions in the non-Christian world?
10. Formulate in brief terms the evangelical message which the missionary should proclaim today.
11. Should the Foreign Mission Society open new fields for pioneer evangelistic effort, or should the work now organized be consolidated and strengthened?

## VI

## FOR THE RELIEF OF HUMAN SUFFERING

At the Judson Centennial Celebration in Boston a large placard suspended from the gallery of Tremont Temple read as follows:

THE GREAT PHYSICIAN

"HEAL THE SICK"

27 Hospitals
58 Medical Missionaries
144 Native Nurses and Helpers
$26,785 received in medical fees
100,468 patients treated last year

The first century of Baptist foreign missions had fully recognized the place and importance of medical missions.

**Ten Years of Progress.** The second century is doing likewise. During the ten years since 1914, a total of 1,505,530 patients have received treatment by Baptist medical missionaries. However, the staff of medical missionaries is actually smaller than it was ten years ago. Only 55 doctors are now in service compared with

58 in 1914. Once more the effect of the war is seen. With the urgent demand for army doctors and Red Cross physicians it was impossible during the war to secure young physicians for missionary service. The needs of the nation took precedence over the calls for help from a sick and dying world. The few new medical missionaries sent out since the war have merely filled vacancies. On the other hand the number of native doctors and nurses has grown from 144 in 1914 to 238 in 1924. This increase reflects the output of medical colleges with which Baptists cooperate as well as training-schools for nurses at the mission hospital. In medicine as well as in evangelism and education, the task of the foreigner must be transferred to trained native leadership. The number of hospitals and dispensaries shows no increase. There were 84 in 1914 and 84 in 1924. Lack of funds accounts for this, although several new plants such as the Clough Memorial in India, the Ellen Mitchell Memorial in Burma, and the Suifu Hospital in West China, have been added to the permanent medical equipment of the two Foreign Mission Societies. A new hospital for Dr. J. S. Grant, financed largely by the Chinese who have already contributed $100,000, will soon be built in Ningpo, East China.

**Payments for Services.** A large increase is reported in receipts from medical fees. Wherever patients are financially able to pay for hospital and medical service, charges at fixed rates are made. In 1914 such receipts amounted to $21,021, while in 1924 they had increased to $102,413. A new policy is under consideration by the Chinese Baptists in South China. In the transfer of control from missionaries to Chinese, as mentioned in

the preceding chapter, medical work was also included. The Chinese are thinking of furnishing medical treatment free of charge, with the intention of securing financial support through contributions from the community. Apparently an adaptation of the Community Chest in American cities is to take place in South China. Even with the $102,413 reported in 1924, medical work was not self-supporting, for the total cost of maintenance amounted to $127,399, not including salaries of missionaries. The accompanying graph shows the upward trend in receipts and expenses and in the number of patients treated (see p. 147).

In 1914 there were 126,626 patients and in 1924 the number had increased to 218,925, with a total of 1,505,530 for the ten years.

**The Origin of Medical Missions.** In this ministry for the relief of human suffering, medical missionaries are following in the footsteps of the Great Physician. In summarizing the origin of medical missions, Dr. G. W. Leavell says:

> The ministry of healing is older than the organized ministry of any church or society. Jesus Christ was the first medical missionary, and he was a healing missionary from the first. In reading the New Testament one is impressed with the fact of how solicitous our Lord was for the sick. Twenty-six of his recorded miracles were for the direct object of healing disease or raising the dead, and a further three were solely for ministering to the physical needs of mankind.

Jesus early announced as his program, "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

What a wonderful picture that must have been when "at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door." What remarkable faith in the healing power

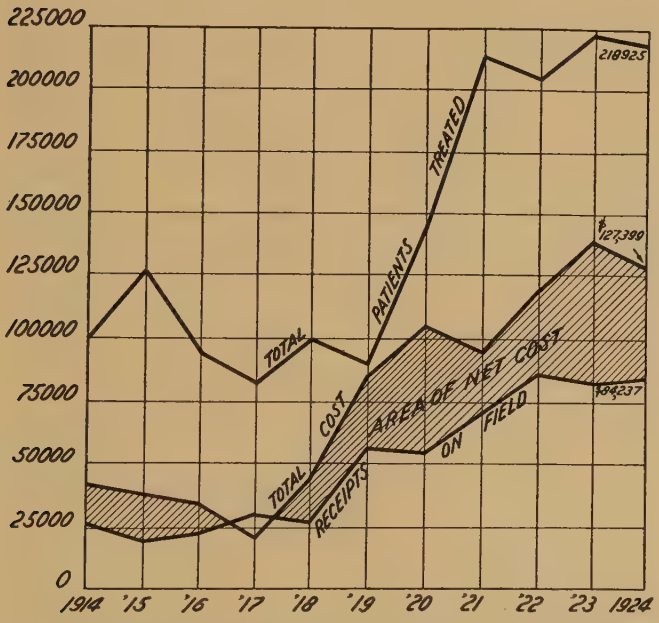



**Diagram Showing Medical Mission Service and Net Cost on Baptist Mission Fields Since the Judson Centennial**

of this Great Physician was manifested by those four men who astounded the assembled crowd in the house by lowering their sick friend through the roof! The ancient prophet, when he said, "Himself took our in-

firmities and bore our sicknesses," may have had such healing ministry in mind. "He took my sicknesses into his own heart," said a patient in reference to the missionary doctor, when discharged from a mission hospital.

**Physical Ills of the Non-Christian World.** In spite of the wonderful service of medical missions as well as government health efforts, the physical ills of the non-Christian world and its inaccessibility to proper medical treatment are still appalling. Although Baptist missionaries have been in Assam for eighty years, only four Baptist hospitals have been established. Hundreds of thousands of people never have the ministry of a Christian physician. In the entire Szchuan Province of West China, with a total population of sixty million, there are only two hospitals for women and children, one maintained by the Woman's Society. In America there is on an average one physician for every one thousand people. It is not at all uncommon for a Baptist medical missionary to find himself the only scientifically trained doctor in a district of one million people. In India nearly one hundred million people are still beyond the reach of scientific medical treatment. What makes health conditions all the more appalling is the woeful ignorance on the part of Oriental practitioners of the germ theory of disease and their consequent inability to cope with contagious diseases and plagues that sweep the country, each year taking a frightful toll of human life. Concerning contagious diseases in China, Dr. F. W. Goddard writes:

> The only approach to scientific treatment of contagious diseases which the Chinese have is the inoculation of infants against smallpox. Early in the second month of the Chinese New Year

all children who have not previously been so treated are inoculated by having the dried crusts from the sores of smallpox patients blown up the nostril, on the left side if a boy and the right if a girl, after which a red cloth is tied around the child's head as a sign that he is sick, and he is nursed until he gets well or dies. For this is not vaccination but inoculation with genuine smallpox, and though some children take it lightly many die, and more become blind or are disfigured for life. But at least there is this advantage, that those who succumb die young, and the rest are practically immune for the remainder of their lives. It is fair to state that vaccination is now coming into favor and in many cities may be had free of charge by all who care to apply. But for measles, diphtheria, scarlet fever, and all other contagious and infectious diseases that Chinese as well as other flesh are heir to, there is no suitable treatment except for the few who are within reach of the medical missionary or the few Chinese physicians who have been trained in modern medicine.

In addition are tuberculosis, pitiful eye diseases of multitudes of children, in many cases due to the sins of the fathers, high infant mortality, the curse of leprosy and other Oriental plagues unknown in America. All of them furnish an overwhelming opportunity for medical missions to demonstrate a practical religion, that in the name and the spirit of the Master extends a helping hand to all who are sick, regardless of race, creed, or caste.

**Heathen Remedies.** These deplorable conditions are often aggravated by malpractice and crude methods of treatment. Such remedies are quite in harmony with an environment where sanitation and hygiene are unknown, where the purity of a water-supply is never questioned, and where gross superstition reigns supreme. In South China the author was shown a little hut where patients, who are about to die, are taken just before the

final moment arrives. Were a patient to die in the hospital every other patient would pack up his bed and depart. In East China the author visited a medicine shop in the rear of which were a score of small cages. Here beautiful specimens of deer were perpetually confined. As rapidly as their antlers grew they were sawed off and ground into powder. This was mixed with various other ingredients for medicines.

**Doubtful Efficacy.** The efficacy of such remedies may be easily imagined. Dr. A. H. Henderson, writing from Burma where he was ministering among the Shans, nearly a million people with only the most meager provision for bodily ailments, reported:

> Things which are used as medicines and which I have personally known to be sought for this purpose are elephant's blood, rhinoceros' horn, bear's gall, the soft hoof of an unborn colt, the feet of a wild cat, the liver of a man who has committed suicide, besides various roots and stones. Any one who thinks that he has found any really good medicine carefully conceals it from others, in order to gain the reward of it for himself, and the secret, whether or not it is valuable, dies with him. The Shans therefore flounder hopelessly in the mire of their ignorance when they have to meet disease.

Dr. F. W. Goddard of East China reports a popular remedy among the Chinese:

> A favorite method of treating many conditions is by blistering. The leaves of some medicinal herb, dried and powdered, are heaped up into a little cone covering an area of skin about as large as a dime, and then set afire, when it will smolder slowly until the blister results. On one patient admitted with tuberculosis, who had evidently been in poor health for a long while, the nurse counted 180 blisters on his chest and a few less on his back, besides several on his arms and legs.

Dr. C. R. Manley of South India describes an effective method of preventing sleep, employed when a patient's relatives fear that death might come during sleep:

> A frequent method of preventing sleep is the custom of putting mixtures containing ground mustard, pepper, etc., into the eyes. If you could once see a pair of eyes that had been treated that way you would readily understand why that method was such a successful sleep preventer and therefore so popular with the Indian people. Untold anguish follows this terrible custom, and it is responsible for thousands of cases of blindness every year.

Often medical missionaries find their task one of extraordinary difficulty because they are called in to treat cases only after all local treatment has failed.

**An Indispensable Service.** In 1918 the influenza epidemic spread across India. According to some estimates, as a result more people died than were killed during the entire war. Christians as well as non-Christians were stricken. It is easy to imagine what happened to the work of Baptist churches in remote villages in India where the influenza carried off leading church-members because medical assistance was not available. Medical missions are therefore essential to the progress of the Christian church. Christianity cannot prosper in communities continually at the mercy of recurring plagues. Under such conditions a church faces a most precarious future. No Sunday school can increase its enrolment if nothing is done to reduce child mortality. Protection against smallpox through vaccination is just as essential, indeed more so, in mission schools in China and India as in public schools in America.

**Needed by Missionaries.** Only those who have lived in the tropics can understand the fearful strain of con-

tinued residence in such regions, where climate and environment are so different from those in temperate zones. Missionaries themselves are not immune to sickness, and they require medical attention. It is unpardonable negligence as well as a waste of denominational money to send foreign missionaries to remote regions and expect them to labor there without proper medical care. When the two sons of Rev. Cornelius Unruh, of South India, became ill, the nearest doctor was sixty miles away. Only a bullock-cart with a speed of three miles per hour was available to bring him to their bedside. Before the doctor arrived the two boys had died. The baby girl of Rev. and Mrs. J. M. Baker of India was taken ill. The nearest doctor was seventy-five miles away. The infant died in its mother's arms. Some years later, while Mr. Baker was on a jungle tour in evangelism, a messenger reached him saying that his son of six years was in a critical condition. Again no trained doctor was available. Mr. Baker ran fifteen miles and reached home just in time to receive the last smile and benediction of his little son. The four little graves in India are silent testimonies to the need of medical missionaries.

**Increasing Competition.** The medical missionary today is faced with new competition. His earliest competitor was the native medicine-man, or witch-doctor, or quack. Such competition no scientifically trained physician has long to fear. Eventually the non-Christian world recognizes the efficacy of the treatment furnished by the mission hospital. Today, however, the patent medicine manufacturer has invaded the field. He has discovered a vast untouched market for his products and

is reaping a financial harvest. On the ship crossing the Pacific the author met a prosperous-looking man who was returning to China after a brief vacation at home. He had made a fortune in selling patent medicines to the Chinese. The visitor to the Far East today has only to note the bill-board advertising in the cities and the newspaper advertising wherever a newspaper is published, in order to realize the extent to which patent medicines and all kinds of remedies manufactured on a vast scale are now offered to the public. Having become acquainted with the service of medical missionaries and of honest professional practitioners, this public naively purchases all remedies the origin of which is attributed to Western medical science. Since bound feet are going out of style among Chinese women it is even reported that a patent medicine is being offered the Chinese for the return of bound feet to normal condition.

**Types of Medical Missionary Service.** A marked characteristic of medical practise in America is the increasing number of specialists and the decreasing number of general practitioners. The old-fashioned family doctor is now to be found largely in the smaller towns and rural communities. Many a patient has had the distressing experience of going the rounds from one doctor to another until at last the "specialist" for his particular ailment was found. In medical missions no such differentiation between general and special practise is possible. The great need and the scarcity of doctors do not permit specialization. Surgery, curative medicine, preventive medicine, public hygiene, sanitation, hospital management, all come within the scope of a

medical missionary's work. In his pamphlet, "Where Will You Practise?" Dr. P. H. J. Lerrigo addresses the following questions to Baptist young people who may perhaps be looking forward to a professional career in medicine:

How many of the young men and women now graduating from our medical schools and to be graduated in increasing numbers in coming years, will ever acquire sufficient diagnostic skill to use readily the more modern instruments of precision?

How many will ever be able to develop the requisite delicacy of touch and familiarity with the knife to remove, for example, an enlarged thyroid, or operate upon a cataract?

How many will gain sufficient ability at public sanitation to place a city under an adequate quarantine in case of cholera, or conduct a state-wide campaign against smallpox?

How many will ever have the opportunity and requisite knowledge to design plans for a hospital and administer the hospital both financially and professionally after it is built?

How many will ever learn to recognize an intestinal parasite under the microscope or perform the more complex laboratory tests for bacteriological diagnosis?

How many will establish a training-school for nurses or have part in the teaching force of a medical college?

How many will ever find themselves in a situation where the multitude of strange and unfamiliar diseases around them stimulates to original research work?

From the day of his arrival on the field, every Baptist medical missionary has found opportunities for such a wide variety of service.

**The Marvels of Surgery.** According to Dr. J. C. Humphreys, of West China, the Chinese are far more impressed by the surgery of the missionary than by his medical skill. This is not surprising, for they have themselves practised medicine for thousands of years,

whereas surgery is unknown. Furthermore, surgery gives immediate and visible relief, while medical treatment requires long periods of time. Surgery seems all the more marvelous because the non-Christian world has not known the priceless boon of anæsthesia. The fame of the missionary surgeon can easily be imagined from the following case reported by Dr. F. W. Goddard:

One day there came into the dispensary a poor woman so distended with an intra-abdominal tumor that she could hardly walk and was able to do so at all only by leaning on the back of a chair which she pushed before her, while two friends supported her on either side. She was five feet two inches in height, and measured five feet seven inches around the waist. When she had her operation a cystic tumor was removed weighing 71 pounds. Within a few weeks the patient left the hospital well and strong. For about fifteen years this disease had been getting progressively worse, and except for the help offered by the mission hospital her only hope for relief had been the release of death. Her fellow patients in the ward knew this when she came in. They saw her go out so changed as to be almost unrecognizable. Is it any wonder that the story spread abroad, or that others like her have continued to come to obtain similar relief?

Dr. A. H. Henderson reports a case comparable to that of many face mutilations that army surgeons had to repair in France during the war:

One day a litter was brought in by a group of men. Going down to the hospital I found something which it was hard to recognize as a man. A young fellow while he was hunting had suddenly come upon a bear which had struck him in the face with a blow of its paw. It had caught him fairly on the side of the face, tearing it entirely off with one eye and the whole upper jaw, so that the mouth hung down on the right shoulder. To make matters worse, feeling sure he would die, his friends had

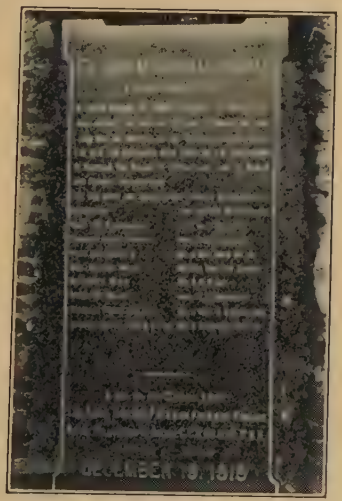
kept him four days before bringing him in, but as he had survived they had at last come. The man's head was one great black festering wound, infected with maggots. After about a week it had sufficiently cleaned up to draw the skin flap with nose and mouth back into place again, and today he lives fairly comfortably, crushing the rice with his tongue against the scar that forms the upper palate. When we last heard from him he was holding out as the only Christian in his village.

**General Medical Work.** Surgery spreads the fame of the doctor and the reputation of his hospital, but general medical work takes up most of his time. One day in the life of a busy medical missionary is like another. It includes attention to hospital cases, visitation of homes, conduct of dispensaries and clinics, and instruction to nurses and native doctors. Probably no general practitioner in America ever has his waiting-room crowded with such a variety of cases as are to be found in the dispensary of the average missionary physician. An important service is rendered through village touring. On a bicycle or on horseback, in a Ford car or a bullock-cart, on a Chinese wheelbarrow or in a slow moving canal-boat pulled by coolies, the doctor, accompanied by one or more helpers, tours his field, and holds clinics in all the villages. Thousands of cases that would otherwise never be reached thus receive attention. Minor operations are performed on the spot, while more serious cases are sent back to the hospital. When a doctor is expected in the village, the local preacher or teacher gathers all the sick in the chapel or schoolhouse which thus becomes for the day the village hospital.

**An Itinerant Ministry.** Hundreds of cases are attended to during a single day's visit. Concerning such a tour Dr. Judson C. King, of Belgian Congo, wrote:

An Outdoor Clinic in Belgian Congo Conducted by
Dr. Catherine L. Mabie

Miss Jennie C. Adams and
Three Filipino Nurses of the
Immanuel Hospital at Capiz, P.I.



The Memorial Tablet in the
Clough Memorial Hospital,
South India

Words fail to describe some of the suffering and misery which I found. Thousands of souls who would suffer unattended are in this manner reached and helped. One case was that of a young man who fell from the top of a tall tree and was actually split apart in the groin. There was no one to help him until I arrived.

What the doctor generally finds when he stops during his itinerant medical ministry is described by Dr. P. H. J. Lerrigo:

A lone gray-haired grandmother will sit and switch the flies from a malignant ulcer upon her leg as she awaits her turn. A mother will offer her drying breast to quiet the peevish moan of a hydrocephaloid baby while she herself presents the deathly pallor of hookworm anemia. A young man from the higher schools, with sunken chest and hollow cheeks, will cough his life away, and, if not watched, expectorate tuberculous mucus upon the floor. Men and women even now in the throes of the malarial paroxysm await their turn; a young girl, whose blind eyes, covered with nebulous scars, speak eloquently of early neglect, gropes her way to the door. Tumors and deformities present fascinating possibilities to the surgeon. Cases advanced in disease almost beyond civilized conception appear. The need is an appalling appeal!

**For Womanhood and Childhood.** At no time do medical missionaries find their services more urgently needed or more deeply appreciated than during the dark hours when the women of the non-Christian world are called to pass through the supreme ordeal of their lives. It is here that the women physicians of the Woman's Society find their greatest opportunity for service. In so many cases the patients or their families object to the service of men physicians. Where ignorant and unclean women serve as midwives, the dangers of infection are staggering. Unspeakable agonies accompany the use

of brute force in the all too frequent difficult cases. The maternity wards in mission hospitals are always filled with happy mothers and contented infants, born amid sanitary surroundings unknown before the arrival of the medical missionary. In the non-Christian world thousands of mothers of healthy children unite in a chorus of gratitude to American Baptists for sending them medical missionaries at a time when their services were so sorely needed. So genuine was the happiness of a Hindu engineer at Nellore when his wife presented him with a handsome baby boy at the Nellore Hospital for Women and Children that he presented the hospital with the large window that now lets an abundance of light into the operating-room. A single case from the experience of Dr. C. F. MacKenzie, formerly of East China, will illustrate the need of this type of missionary service:

In the midst of a busy clinic a Chinese woman came to me in great distress. Her daughter-in-law, a mere girl, had brought a little life into the world four days before. She lived in a village about fifteen Chinese miles from Kinhwa. As it is contrary to Chinese custom for a male physician to attend such a case, the poor girl had only the assistance of a dirty old woman. The brute force she used to overcome the difficulties met with at the time resulted in a terrible injury to the little mother. The woman came for some medicine for the girl to *eat,* so as to relieve her agony and heal the wounds. I knew from what the woman told me that no medicine was needed, and leaving the dispensary patients in care of my assistants, I mounted my bicycle and hurried out to the home in the country. Bicycle riding in China is somewhat different from that at home. The roads are mostly mere paths between the rice-fields, and a fall either side is into mud and water. In fact, on my return from this trip I took a tumble, which resulted in the breaking of three or four spokes in the

front wheel. Arriving at the house, I called for hot water to wash up, and boldly asked to see the sufferer, not knowing whether I would be allowed to examine her. I was not opposed, however, for the poor girl was suffering, so she was willing for anything. I found her in a room so dark that I had to light my bicycle lamp before I could see her at all. She was lying on a bed of boards and was covered with a dirty cotton quilt. Dust and dirt and darkness; microbes in and on everything, including the girl and her baby, by the million! I found her in a worse condition than I had even suspected. Doing what little I could to make her more comfortable, I insisted they bring her the next day to the hospital for operation as soon as we could get her into condition to operate. She and her little boy came the next afternoon, and she has had every care and attention we could give any one either at home or here. What a change it must have been to her to come into a clean, bright room, with its white enamel bed, clean sheets, and blankets, and to have the care of a doctor and a trained nurse! It was made possible by the love and gifts of some of you who read this, and I think your hearts must be full of joy to know of this work you are doing through your representatives in China.

It is in this ministry also that trained nurses find their greatest opportunity for service. All Baptist mission hospitals maintain training-schools for nurses. These young women scientifically trained and with their insistence on cleanliness are rendering a service to the motherhood and childhood of their villages such as native midwives have never been able to render.

**Medical Missions and Evangelism.** The medical missionary is also an influential factor in evangelism. His work always produces an openness of mind, a receptivity of heart, and a willingness to hear the story of Christ whose reincarnation in the lives of his followers has made such healing ministry possible. Non-Christian religions have never been noted for unselfish, disinterested ser-

vice. When this is witnessed day after day, the beneficiary, even if for no other reason than mere curiosity, is interested in its origin. Thus medical missions become of immense value in evangelistic work. Hospitals and dispensaries become centers for the spreading of Christian truth. Doctors and nurses, after patients have been made comfortable or are in stages of convalescence, find increasing joy in telling the story of the Great Physician who came to heal men of their sins. Hospital evangelists and Bible-women are regularly employed by mission hospitals. Through these united efforts scores of people hear the gospel at a time when their hearts are spiritually tender and when human sympathy and love awaken warm response. Every hospital maintains a chapel as part of its equipment. It is in use as regularly as the operating-room. Devotional services are held daily and preaching services on Sundays. At Swatow the author had the unique experience of speaking at the hospital evening prayer service. The chapel was a large room dimly lighted by a kerosene-lamp, while all around sat a score or more of patients who were able to leave their beds.

**Physical and Spiritual Health.** Many an enthusiastic and devoted church-member in some remote church in Burma, China, or Africa, dates his first interest in the Christian faith to the time when as a sick patient he spent a week or more in a mission hospital or called at a dispensary for some medicine. He had found both physical and spiritual health. How many thousands of people this ministry of healing has led into church fellowship through faith in Christ can probably never be determined. In a single year the hospital of Hanuma-

konda in South India had patients from 1,821 different villages. All these patients carried back to their villages the tale of their sojourn at the mission hospital and the story of the Great Physician who prompted its healing service. In reporting the evangelistic influence of nurses, Dr. R. C. Thomas of Iloilo, Philippine Islands, wrote:

> We have twenty-six nurses enrolled. The demand for our nurses in the homes of the residents here is continually increasing, and their work is appreciated. The best feature is the fact that all of the nurses are openly avowed followers of Christ. This fact gives promise of an evangelistic influence wherever they go. The aim of the hospital is to evangelize as well as to cure the sick, and besides evangelism is carried on most effectively by these nurses.

Dr. J. S. Grant, of Ningpo, East China, a skilful surgeon, is also an enthusiastic evangelist. Bible reading in his hospital is a daily feature. It is indeed a strange sight which he describes:

> In the wards we encourage every one who can read, even though poorly, to take turns in reading Bible verses. The other day an educated Buddhist priest came into our hospital as an inpatient. At first he was unwilling to take his turn, but soon he fell into line, and now shows interest in the Bible. Imagine one of the gentry, a priest, a merchant, a farmer, a tailor, a fisherman, and several others taking their turns daily in reading verses out of the New Testament at our morning prayers. Where else could one see such a sight?

The human heart is the same all over the world. During sickness or convalescence it is more open to spiritual truth and more appreciative of human kindness than during health or prosperity. Under such conditions the

medical missionary finds his greatest evangelistic opportunity.

**In Times of Great Emergency.** The second century has witnessed many interruptions of the regular routine of hospital and dispensary service owing to the political turmoil in various parts of the world. The service of Baptist medical missionaries during the war has already been mentioned. In India, the influenza epidemic in 1918 and the outbreaks of cholera and plague in subsequent years taxed to the utmost the capacity of mission hospitals and the physical strength of doctors and nurses. In China especially, the continuous civil wars have compelled hospitals to turn aside from their regular ministry and devote time and energy to taking care of wounded soldiers. For several months in the spring of 1925, when the city of Kityang in South China lay in the path of the Red Army from Canton as it sought to capture the port of Swatow and thus inflict still further damage to British shipping interests, Dr. C. B. Lesher had his hospital full of wounded soldiers. In West China, the mission hospital in Suifu for nearly three years might well have been called a military base hospital. During this period Dr. C. E. Tompkins ministered to more than two thousand wounded men, including officers, soldiers, and civilians. In recognition of his services the Chinese Government awarded him a medal and a military decoration. What it means to have a crowd of soldiers and their carriers suddenly descend upon a mission hospital is told in the report of Dr. C. E. Bousfield of Sunwuhsien, South China:

> We had to put up temporary beds wherever it was possible, and our staff was utterly inadequate to care for such a crowd

at once. Many of these men had probably never had a bath since they were born, and they were sure it would kill them if they did. It took several days to get them all bathed. The most distressing part of it all was that they filled the hospital with lice. There were so many dirty clothes and so much dirty bedding that we were for a while hopeless. But the lice died, and the patients with three exceptions recovered. They had no words to express their gratitude and will never forget what a Christian hospital did for them. We saved the lives of about seventy who would have died but for the hospital.

Even under such circumstances medical missionaries do not overlook evangelistic opportunities. In reporting his experiences with soldiers Doctor Tompkins wrote:

> There were rare opportunities too of impressing upon the wounded men as they rested in the hospital wards day after day the fact that many of them literally owed their lives to Christ, and *all* were indebted to him for the relief of pain and the healing of their wounds. For had it not been for the Christ, his message to men, and his example of loving service, there would have been no hospital at Suifu and no dressings for their wounds.

**Personnel and Equipment.** With this background of service the present personnel and the medical equipment on Baptist mission fields will be of interest. No medical work is done in the Japan Mission, the chief reason being that the government has established medical schools while every city of importance has its hospitals and medical practitioners. While the medical and surgical needs of the Japanese are thus provided for, there is no opportunity afforded for evangelistic efforts nor are the needs of missionaries and their families met as satisfactorily as in mission hospitals. On the other mission fields of American Baptists there are now 84 hospitals and dispensaries in charge of 55 medical missionaries,

238 native physicians and other helpers and nurses, and 63 American nurses. In the Belgian Congo Mission five small hospitals are maintained at Vanga, Sona Bata, Banza Manteke, Ntondo, and Kimpese, in charge respectively of Dr. A. C. Osterholm, Dr. J. C. King, Dr. H. M. Freas, Dr. H. Ostrom, Dr. Catharine L. Mabie, with Dr. W. H. Leslie at home on furlough in 1925. In the Philippine Islands Mission two hospitals are maintained, one at Iloilo under Dr. R. C. Thomas, ably assisted by Dr. Lorenzo Porras, a Philippine physician trained in America, and the other at Capiz under Dr. F. W. Meyer. The Assam Mission has four hospitals at Tura, Jorhat, Gauhati, and Impur, in charge respectively of Dr. J. A. Ahlquist, Dr. H. W. Kirby, and Dr. Esther M. Clossen, with Dr. J. R. Bailey at home on furlough in 1925. One hospital, the Sterling Memorial, is located at Bhimpore in Bengal-Orissa, and there is a dispensary at Midnapore in the same field under Dr. Mary W. Bacheler. The Burma Mission has two dispensaries at Namkham and Taunggyi under Dr. G. S. Seagrave and Dr. A. H. Henderson, and one under Dr. H. C. Gibbens at Mongnai. In addition three memorial hospitals have been established, namely, the Emily Tyzzer Memorial at Haka (closed at present), the Louise Hastings Memorial at Kengtung, and the Ellen Mitchell Memorial Maternity Hospital at Moulmein, in charge respectively of Dr. M. D. Miles and of Dr. Anna B. Grey and Dr. Grace R. Seagrave, with Dr. Martha J. Gifford at home on furlough in 1925. The three fields in China have 25 hospitals and dispensaries. In East China a dispensary is maintained for the students at Shanghai Baptist College. From 1915 to 1924 this stu-

dent dispensary was in charge of Dr. G. A. Huntley. Hospitals are located at Shaohsing under Dr. F. W. Goddard, and at Ningpo under Drs. J. S. Grant, C. H. Barlow, and Harold Thomas. In addition are the Will Mayfield, Jr., Memorial Hospital at Huchow and the Pickford Memorial at Kinhwa. The former is in charge of Dr. C. D. Leach, while the latter for several years has been in charge of a Chinese physician, the entire work at this station having been transferred to Chinese control in 1924. On the West China field Kiating has a dispensary, while Suifu and Yachow have hospitals, the former under Dr. C. E. Tompkins, and the W. H. Doane Memorial Hospital under Dr. Emilie Bretthauer with Dr. Carrie E. Slaght at home on furlough in 1925. At Yachow the Briton Corlies Memorial Hospital is in charge of Drs. R. L. Crook and A. H. Webb. The Foreign Mission Society also cooperates in the maintenance of the medical school hospital established by the West China Union University. Dr. W. R. Morse represents American Baptists at this institution. In South China the mission maintains a dispensary at Chaoyang in charge of a Chinese physician, and three memorial hospitals, the True Word Hospital at Ungkung in charge of a Chinese physician, the Josephine Bixby Memorial Hospital at Kityang in charge of Dr. C. B. Lesher and Dr. Clara C. Leach, and the Edward Payson Scott and Martha Thresher Memorial Hospital at Swatow in charge of Dr. Marguerite E. Everham and Dr. Velva Brown. A hospital at Hopo, in charge of a Chinese physician and another at Sunwuhsien in charge of Dr. C. E. Bousfield. The South India Mission maintains a dispensary at Ramapatnam

under Miss Lillian V. Wagner, R. N., three hospitals respectively at Nalgonda, Nellore, and Ongole, the two former being in charge of Miss Helene J. Bjorstad, R. N., Dr. Lena A. Benjamin and Dr. Lena English, the Victoria Memorial Hospital at Hanumakonda under Dr. C. R. Manley, the Etta Waterbury Hospital at Udayagiri under Mrs. F. W. Stait, M. D., while at Vellore the Woman's Society cooperates in the Union Hospital for Women.

**The Clough Memorial Hospital.** The largest single addition to the medical equipment of American Baptist medical missionary effort in the second century has been the Clough Memorial Hospital at Ongole, in memory of the great pioneer missionary John E. Clough. It was completed in 1919 and consists of a score or more of buildings spread out over a spacious compound that originally was the slope of a hill filled with gravel pits and cactus. Thousands of people had a share in its cost, both Indians and Americans contributing to the project. Most of the funds were secured by J. M. Baker during his furlough in 1914, and on his return to India he directed the building operations. With floor space of forty thousand square feet a maximum capacity of three hundred beds is possible. Hundreds of patients are treated here every day in the year. Two doctors are in charge of the institution, Dr. A. G. Boggs and Dr. Ernest Holsted, and these are assisted by two American superintendents of nurses, Miss Sigrid C. Johnson and Miss Jennie Reilly, three Indian physicians, two pharmacists, and five trained nurses in addition to the nurses in the training-school. Clinics are established in villages twenty and thirty miles in all directions.

**An Impressive Dedication.** The main memorial tablet with the name " Clough Memorial Hospital " was laid by the Governor of Madras with appropriate ceremony on December 19, 1919. It created much excitement in Ongole to have the Governor of forty-two million people present as the guest of a Baptist mission. Seventy-five special police guarded the hospital compound, and no one was allowed to enter except by ticket. Seven thousand tickets were issued. As the Governor stood before this great audience representing all the castes in India and noted their quiet deportment and friendly faces, he said:

> I have attended a good many missionary gatherings, not only here but in other parts of India, and I have never seen a sight like the one before me. What I see, shows me clearly the ever-growing influence which the great American Baptist Mission is exercising in this part of India.

The Governor and his staff took dinner that night with the missionaries. At the table sat together in a spirit of fraternity Mohammedans, Brahmans, Englishmen, Americans, Scotchmen, Irishmen, Swedes, Norwegians, Russians, Canadians, and Anglo-Indians.

**Safeguarding the Health of Missionaries.** One of the most significant and worthy developments in missionary administration of the second century was the organization in 1921 of a Medical Service Department under the direction of P. H. J. Lerrigo, M. D., formerly a medical missionary in the Philippine Islands. Its chief responsibility is to safeguard the health of missionaries. The burden of ill-health borne by missionaries is undoubtedly the least known of any of the trying circumstances involved in missionary service. Faulty hygienic

conditions, hardships of travel, impure water supply, an enervating climate, difficulty in obtaining proper food—these and other features of the missionary's environment involve grave dangers to health. Under this new department missionaries now undergo careful physical examination once a year on the field and a most thorough examination during furlough. A health supervisor in each mission furnishes records to the home office for the guidance of physicians in charge of the various cases during furlough. When operations are indicated or extended sanitarium treatment is necessary, arrangements for such are made. Through these efforts to maintain the health of the missionary staff the term of service in many cases will be extended beyond what would otherwise have been possible. Since its organization five years ago this Department has handled approximately 1,064 cases, including children. Of this number about 150 required major operations, 450 required minor operations, while in addition 145 cases needed more or less extended hospital treatment.

**Service and Sacrifice.** Medical missionaries also have their share of service and sacrifice. The very nature of their work requires the utmost unselfish devotion, an infinite sympathy, and a genuine love for the people. It involves financial sacrifice. These men and women receive but modest salaries, mere fractions of what they could earn as successful practitioners in America. It involves health sacrifice. Not infrequently they are themselves smitten with the diseases they try to cure. It required long months of treatment in Peking and in America before Dr. W. R. Morse of West China was cured of the eye disease that nearly cost him his sight.

He had contracted it from a patient in his hospital. Only a few years before he and another missionary, Rev. J. A. Cherney, had volunteered for relief service during one of those devastating famines in China. While engaged in this ministry of mercy Mr. Cherney contracted black smallpox and died in less than six days. During his service to the sick and wounded soldiers Dr. C. E. Tompkins contracted typhoid, and for months his hospital had to be run entirely by his faithful Chinese associates. On his long march with the Czechoslovak troops during the war and his later service in the typhus hospital which he had built on the border between Russia and Siberia, Dr. H. W. Newman became ill with typhus and thus joined the thousands of soldiers who were suffering from this dread disease. Everywhere medical missions continue to be a living demonstration of service and sacrifice.

**The Doctor Who Swallowed Some Flukes.** Sometimes these followers of the Great Physician voluntarily assume risks from which any normal man would naturally shrink. In a certain province in China thousands of people were afflicted with a disease that somewhat resembled dropsy. It was caused by intestinal parasites called "flukes." Unless driven out of the human system, these flukes would sooner or later cause death. To cure an individual was not difficult if he could be brought to a hospital for prolonged treatment; but hundreds of thousands of people could not be brought to hospitals. Dr. C. H. Barlow, a Baptist medical missionary in service since 1908, soon realized that the disease had to be traced to its origin. The breeding-places of the flukes in foodstuffs had to be discovered if the disease was to

be controlled. To do that required laboratory equipment such as was available only in the great hospital and university centers in America. How could these flukes be transported to America? They could not be sent by mail. No Chinaman suffering from the disease would be permitted to land. There was only one way. On a Sunday morning when the hospital staff was at church service, Doctor Barlow went to his little hospital office. After removing several flukes from the body of a Chinese, he placed them in a glass of water. Fully realizing what he was doing, he heroically drank them down! By the time he arrived at Johns Hopkins University in Baltimore a few weeks later, these had greatly multiplied in his system. However, the laboratory experts succeeded in freeing his body of the flukes and in making a careful study of them. Impressed by such sacrifice, interested friends furnished a properly equipped laboratory in China where Doctor Barlow on his return continued his investigations. Eventually he discovered that the flukes were carried into the human system by a species of edible snail, very popular as a food among the Chinese in that province. Thus a medical missionary who offered his life so that thousands of others might be saved has gone about his task. Only the spirit of Christ reincarnated in the lives of his followers could have prompted such readiness to sacrifice.

**Questions and Topics for Class Discussion**

1. How does the practise of the medical missionary differ from that of the physician at home?
2. What qualifications are essential for successful medical missionary service?

3. If you were seeking appointment as a medical missionary, in what mission field would you prefer to serve? Why?
4. What should be the chief purpose of medical missions—professional achievements? Disinterested service? Public health? Winning of converts?
5. How do medical missions supplement or contribute to evangelism?
6. Should mission hospitals render free service, or should fees be charged?
7. If fees are charged for medical service, should patients be compelled to attend hospital chapel services or to listen to evangelical messages?
8. Summarize the reasons for medical missions.
9. In view of the expense of securing a medical education, and in view of financial aid furnished ministerial students by theological seminaries, should the Foreign Mission Societies give financial assistance to prospective medical missionaries during their medical courses?
10. What is the responsibility of the Foreign Mission Societies, and what should be done to safeguard the health of missionaries in view of climatic and other conditions under which they have to work?

## VII

## THE EMERGENCE OF CHRISTIAN LEADERSHIP

Since the Judson Centennial the Foreign Mission Board and the Woman's Board have together spent hundreds of thousands of dollars for education. On their ten mission fields today are 3,370 primary schools, 170 secondary schools, 70 high schools, 4 colleges, and 31 theological seminaries and training-schools, a total of 3,645 schools of all grades. In the year 1924 these schools enrolled 136,178 pupils. The average Baptist seldom interprets the command of the Master, "Teach all nations," to mean the establishment of schools, colleges, and universities. In his mind the chief business of missions is to evangelize people and, by teaching them the truths of the gospel, bring them to a saving knowledge of Jesus Christ. Has the expenditure of these immense sums been justified? Has this huge educational effort been worth while? Has it contributed to the primary purpose of foreign missions?

**A Case in Biology.** A Baptist missionary in a certain university in China was appointed professor of biology. He was also an evangelistic missionary, for it is required that even a professor of science who seeks appointment shall be a living testimony to Jesus Christ. Among the new students were four not enrolled in any scientific course. They were not Christians and still held to the superstition that disease was caused by evil spirits. When the professor of biology learned that an evangel-

istic colleague on the faculty had been unsuccessful in persuading these students of the impotence of demons in the presence of the living God, he arranged an interview with them. With the aid of the microscope the biologist took the four students on a personally conducted tour of his laboratory. At the end of the interview the five were kneeling in prayer on the laboratory floor. Their old belief in the power of demons forever shattered, these Chinese students went forth with a new determination to serve Jesus Christ. All four have become Christians.

**A Remarkable Transformation.** In the northeastern part of Burma live the Kachins, a race of virile mountaineers. A generation ago they were illiterate, lawless brigands. Their chief occupations were feuds, robbery of caravans, and fighting with other villagers. The women were beasts of burden. The men, in intervals between fighting, smoked opium, got drunk, or conducted some debauch in connection with their worship of evil spirits of which they stood in terror. Out of such material has come a church of more than a thousand members. Christian worship is now regularly held in forty-one villages. The Kachin language has been reduced to writing. A grammar, dictionary, schoolbooks, and hymn-books have been prepared. The Bible has been translated. A monthly religious newspaper is published. The Kachin language has been recognized by the government as the medium of instruction in the primary grades. A generation ago this race had never seen a word of its own language written and was unable to read any language whatever. Now more than 1,500 Kachins are able to read their own language. Baptist

missionaries and mission schools are responsible for this transformation.

**An Interne Overcomes Prejudice.** In the fall of 1924, a young Chinese Christian physician was completing his interneship in a large American hospital. When it was proposed that he spend three months in the maternity department, the superintendent unconsciously manifesting some race prejudice, altogether too prevalent since the war, strenuously objected on the ground that American women would not favor having an Oriental physician attend them at such a period in their lives. The objection was overruled, and the young physician proceeded with his interneship. After a month in the maternity department, the superintendent was asked how the Chinese physician was doing. With equal frankness came the reply that this young physician had so impressed the mothers in this department with his professional skill, his unfailing courtesy, his sincere sympathy, and above all his Christian character, that they actually asked for him in preference to some of the American internes. This Chinese physician was a graduate of the Baptist Academy at Kaying, South China, and also of Shanghai Baptist College. His medical course has been taken in the United States.

**One Hundred Per Cent.** Ever since its founding as a union institution by Northern and Southern Baptists eighteen years ago, Shanghai Baptist College has given earnest attention to the religious life of its students. Since the first class in 1914, very few men have been graduated here who were not Christians. In 1922 an interesting student religious census was taken which revealed the following:

| | *Total Enrolled* | *Christians* | *Non-Christians* | *Percentage Christians* | *Percentage Non-Christians* |
|---|---|---|---|---|---|
| First year... | 119 | 75 | 44 | 63 | 36 |
| Second year . | 57 | 46 | 11 | 80 | 19 |
| Third year .. | 28 | 24 | 4 | 86 | 14 |
| Fourth year . | 31 | 31 | 0 | 100 | 0 |

In the fourth year college class (senior) one hundred per cent. were Christians. Twice each year series of evangelistic services are held, in which definite effort is made to present the claims of Christ to the young men of China. Concerning one of these series of meetings, Dr. G. A. Huntley, just prior to his return to America in 1924, wrote:

> Nineteen students decided to accept Jesus Christ as Saviour and Lord. I wish you could have been with us as the gospel message was pressed home day by day. After nearly 35 years' experience in missionary service I am bound to confess I have never seen an evangelistic opportunity surpassing what we have here in Shanghai College.

**Education and Evangelism.** In an address at the Northern Baptist Convention at Seattle, Washington, June 30, 1925, Miss Mary D. Jesse, formerly principal of the girls' school maintained by the Woman's Board at Sendai, Japan, said: "Although I represent education, I want you to think of me as an evangelist. Evangelism was my motive in going to Japan fourteen years ago, and this is still the primary emphasis in our school." When Dr. C. W. Chamberlin visited the Sendai school in 1922 every member of the graduating class was a Christian. For twenty-five years every graduate of the Sendai school, with the exception of five, has been a Christian. These five would doubtless also have openly

accepted Christianity had it not been for family opposition. Rev. J. H. Giffin, in charge of the boys' academy at Kaying, South China, wrote, "While our purpose has been to give the students a good education, our primary purpose has been to win them to Christ." On the mission field education and evangelism always supplement each other. In many colleges and high schools the pupils take part in evangelistic efforts, in 1924 participating in fourteen evangelistic campaigns. These student campaigns resulted in 441 different decisions to follow Christ.

**An Impossible Task for Foreigners Alone.** Not long ago most Baptists imagined that the missionary would evangelize the whole world. Few believe that now. The missionary faces an impossible task. Its impossibility has only recently been intelligently recognized. The time will never come when the Christian churches of America and Europe will be able to send enough devoted men and women and furnish enough funds to Christianize the non-Christian world. In China alone there are a million cities, towns, and rural villages. How many foreigners would be required merely to preach the gospel message to their inhabitants? Furthermore, with the rising tides of nationalism and the growing resentment against foreigners, the missionary from a foreign land works under increasing disadvantage. There is only one solution to the problem. China must be evangelized by Chinese; Japan must be won to Christ by Japanese; Africa must be Christianized by native Africans. The vast populations in the non-Christian world will be won only through the service of their own preachers, teachers, evangelists, who will be far more successful in reaching

their own people than any foreigners or strangers. Obviously this implies the necessity of developing trained Christian leadership. Without trained leaders no such transfer of responsibility as took place in South China would have been possible there or will be possible elsewhere.

**A Statement of Policy.** In recognition of this basic principle, the Foreign Mission Board, just before the Judson Centennial, formulated a new statement of its policy, in which, among other provisions, it was stated:

> That effort should be directed to the establishment, at strategic points, of strong Christian communities, which will be permanent forces of evangelization and which will gradually assume full responsibility for the extension of the Kingdom in their own lands. Preaching of the gospel by foreign missionaries must continue, but should in each region give place as soon as practicable to evangelization by the native Christian forces.
>
> That education, especially of the Christian youth and the children of Christian parents, is a matter of pressing importance. Only by such education can the Christian community become and remain a potent force in the life of the nation, or *leaders be provided to carry forward the work of evangelization* and the building up of the Christian community.

The second century has already vindicated that policy. On all fields Christian leaders are emerging in whose hands responsibility for the future of Christianity may safely be placed.

**The Policy Vindicated.** In the fall of 1925 there were more college-trained Chinese in the service of the East China Mission, as preachers, teachers, doctors, evangelists, than foreign missionaries. Many of these were graduates of Shanghai Baptist College. More young men are studying for the Christian ministry at this in-

stitution than at any other college in China. In recent years twenty graduates have come to the United States for post-graduate study in American universities and theological schools. Most of these have already returned to China for active Christian service. In South India most of the pastors of churches have been trained in the theological seminary at Ramapatnam. In 1917, according to Dr. W. A. Stanton of Kurnool, India, the force of Indian workers at this great mission station consisted of 7 pastors, 7 evangelists, 48 teachers, and 1 colporter, making a total of 63. With one exception they were all young men educated and trained in the well-known Coles Memorial High School at Kurnool. Throughout Burma may be found men in the service of the Burma Mission, who received their training at Judson College. The visitor to the schools and kindergartens maintained by the Woman's Society is impressed with the frequency with which he is introduced to members of the faculty who were formerly pupils in these same institutions. In the short period of twelve years the policy advocated in 1913 to develop a Christian leadership which should share with the foreigner and eventually assume full responsibility for the task of Christianity in the non-Christian world has demonstrated its soundness and its paramount importance. Today there are 8,321 workers—preachers, teachers, physicians, nurses—associated with the 805 foreign missionaries in service on the ten Baptist mission fields.

**Some Outstanding Leaders.** Who are some of these leaders? In their own lands they are well known and highly esteemed by their constituencies. American Baptists ought to know them more intimately, especially

since many of them have had graduate training in the United States. Limitations of space prohibit mentioning more than a few of the steadily increasing number of consecrated men and women leaders. These have been selected at random from various fields.

**Leaders in Evangelism.** Men engaged in evangelistic work or holding responsible positions as pastors include E. T. Ling, a graduate of Swatow Academy, for thirteen years pastor of the church and school principal in Chaoyang, South China, in charge of the work during the furlough of Dr. A. F. Groesbeck; Pastor Dzin, for more than thirty years pastor of the Baptist church in Shaohsing, today one of the largest congregations in East China; H. C. Ling, a graduate of Shanghai College, of Rochester Theological Seminary, with an M. A. from Columbia, who has been invited by the Chinese Baptist Convention in South China to assume direction of general evangelistic work; Donald Fay, a graduate of West China Union University and Rochester Theological Seminary, since March, 1913, pastor of the First Baptist Church of Chengtu, West China; T. C. Wu, one of the first two graduates of Shanghai College, also of Rochester Theological Seminary, pastor of the North Shanghai Baptist Church; T. Fujii, a graduate of William Jewell College, for many years associated with Dr. William Axling in the large institutional work of the Tokyo Tabernacle; S. Hashimoto and S. Yasamura, two of the promising younger Baptist pastors in Japan, the former in charge of the church at Osaka, into which Dr. J. H. Scott built his life, and the latter pastor of the flourishing church at Kanagawa; H. A. Aguiling, a graduate of Colgate University and of the Northern Baptist Theological Seminary, pastor of the Jaro Baptist Church near Iloilo, Philippine Islands, and a professor at Central Philippine College; Thra Maung Yin, a graduate of the Karen Theological Seminary of Burma and now general evangelist for the entire Bassein district, directing the work of the Bassein Home Mission Society and serving 150 churches; Saya Maung Myat Min, a graduate of Judson College, son of the pastor of the Moulmein Baptist Church and now evangelist among the Inthas of the Inla Lake district; L. T. Ah Syoo, pastor of the Old

Burman Baptist Church in Moulmein, started by Adoniram Judson; Pastor Arogiam, a graduate of Madras Christian College and for the last seventeen years pastor of the Madras Baptist Telugu Church; Gungadhar Rath, an outstanding preacher in Bengal-Orissa, devoting much time to the production of evangelistic literature and as a former Brahmin severely persecuted because of his acceptance of the Christian faith.

**Leaders in Education.** Service of far-reaching value is being rendered also by leaders in education. In China, for example, every academy for boys on the three fields of East, South, and West China is now in charge of a Chinese principal. Fully half of the faculties of Shanghai College and Judson College are composed of Orientals. Outstanding educational leaders include T. C. Chen, Ph. D., a graduate of Brown University and of Yale University, a member of the famous scientific Society of Sigma Xi, now professor of biology at Shanghai College; Mrs. T. C. Chen, one of the well-known women leaders of China, a third-generation Christian, chairman of the National Y. W. C. A.; C. S. Ling, a graduate of Columbia University, in charge of the educational work at the Christian Institute in Swatow; S. Y. Fu, a graduate of Shanghai College, principal of the Swatow Academy in association with Missionary R. T. Capen; T. G. Ling, a graduate of Brown and Cornell Universities, specializing in industrial chemistry with the expectation of returning to South China to lead the Chinese in the development of their natural resources; Henry Goldsmith, a noteworthy Christian leader of Assam, now acting as principal of the Jorhat Bible School during the furlough of Rev. S. A. D. Boggs; Y. Chiba, LL. D., president of the Baptist Theological Seminary in Tokyo, a writer and translator of many books into Japanese, a graduate of Colby College and of Rochester Theological Seminary, representing Japanese Baptists at the Edinburgh Missionary Convention in 1910 and at the Baptist World Congress at Stockholm in 1923; U. Kawaguchi, Pd. D., a graduate of Rochester Theological Seminary and of the University of Chicago, principal of the famous girls' school at Sendai, Japan.

**Leaders in Administration.** Full of promise is the service being rendered by leaders in positions of administrative responsibility.

Three mission fields, Japan, East China, and South China, have organized their work similar to that of State Conventions at home, in each case appointing a promising leader to the position of general secretary. Rev. K. Tomoi serves as Secretary of the Japan Baptist Convention; Rev. C. A. Bau as Secretary of the East China Baptist Convention; while the newly organized South China Convention has invited K. I. Tai, a graduate of Shanghai College and a student at Newton Theological Institution and the University of Chicago, to become its executive secretary. Mr. Bau is also a graduate of Shanghai College; Mr. Tomoi is a graduate of William Jewell College.

**Leaders in Medicine.** The service of medical missionaries in increasing measure is being supplemented by the work of highly trained native leaders. Two of the Jubilee guests brought to America by the Woman's Society were physicians; Dr. Y. Nandama of India, a graduate of the Christian Medical College at Ludiahana and now on the staff of the mission hospital at Nellore; and Dr. Ma Saw Sa, a graduate of the University of Calcutta and of the University of Dublin, a Fellow of the Royal College of Surgeons, a graduate of the girls' school at Kemendine and the first young woman to be graduated from Judson College. Each of these young women is the first woman physician in her respective country. Other promising doctors and medical workers include Doctor Chen and Doctor Liang at the Kinhwa hospital; T. H. Liang, the latter's brother, serving as pharmacist at the same hospital; Daniel Lai, M. D., soon to take charge of the mission hospital at Hopo, South China; Y. Y. Ying, M. D., a graduate of Johns Hopkins University, associated with Dr. F. W. Goddard at the hospital at Shaohsing; C. L. Tong, M. D., with Dr. J. S. Grant at the Ningpo hospital.

**Leaders in General Service.** Baptist mission fields during the second century have likewise produced many capable leaders in various other walks of life. C. S. Miao, Ph. D., of Chicago University, until recently on the faculty of Shanghai College, now heads up religious educational work in East China; Herman Liu, also a product of Shanghai College, is General Secretary of the Y. M. C. A.; Telly Koo, also a product of Baptist missions, is rendering brilliant diplomatic service for the Chinese Govern-

ment; C. S. Saito, an honored member of the Tokyo Tabernacle Church, is General Secretary of the Y. M. C. A. in Japan.

These leaders and others that might be mentioned are living testimonies to the soundness of the educational policy announced at the beginning of the second century.

**Educational Conditions in the Non-Christian World.** The development of such capable Christian leadership in the non-Christian world seems all the more remarkable when considering the educational background. One of the gravest problems confronting the nations in the Orient today, with the exception of Japan, is universal elementary education. Momentous issues depend on its solution.

**Education in Japan.** The high degree of civilization achieved in Japan during the last half century has been greatly accelerated through universal elementary education. Public schools are housed in well-equipped buildings; high schools for boys and girls are models in educational efficiency. College and technical education is available to all who desire it, not only in great government institutions like the Imperial University of Tokyo, but in private universities like Waseda, and in a few mission institutions like Doshisha of the American Board. In the district around the Tokyo Baptist Tabernacle, one may find more than a score of government and private schools enrolling forty thousand students. Supplementing the government and private institutions are the numerous kindergartens, elementary schools, and high schools of the various mission boards. This explains why the percentage of illiteracy is the lowest of any civilized nation on earth. It is not at all uncommon to come upon a rickshaw runner in Japan read-

ing the daily paper while waiting for his next passenger. These facts explain why the American Exclusion Act of 1924 was so keenly resented. Every newspaper, one of them with a daily circulation of one million, featured it. Every school child will come to understand that there is an American-Japanese problem.

**Education in Africa.** Far different is the educational situation in other parts of Asia and in Africa. Conditions in Africa need no extended description. With the exception of feeble glimmering lights in jungle villages, where elementary mission schools have been established, all of pagan Africa lies in the dense darkness of gross ignorance and superstition.

**Education in India.** In India the British Government has heroically attempted to deal with this colossal problem, for there are more than 150,000 primary schools now available, yet only a beginning has been made. In 1919 more than half a million villages were still unsupplied with primary schools. Even if teachers were available, the cost would be enormous. Out of 320,000,000 people in India only 21,000,000 can read their own language, while less than 2,000,000 can read English. Nevertheless Christianity is slowly making an impact on this situation. In all India one man in ten and one woman in a hundred can read; but of the nearly four million Christians of all denominations in India, one man in four and one woman in ten is able to read and write. In one province the proportion of Indian Christians who are literate, is 67 per thousand, as compared with five per thousand among their animistic neighbors. As in Japan, so in India, three classes of schools are to be found, private, government, and mis-

sion. Many private schools are maintained by the religious systems of Buddhism, Hinduism, and Mohammedanism. Many of these are attended largely by young men who are looking forward to the priesthood as a career.

**Education in China.** The present system of education in China is only twenty years old. In 1904, the old system, whereby education consisted in memorizing the Chinese classics and was the privilege of only a few looking forward to government careers, was abolished, and a new system, patterned after Western models, was adopted. In discussing the adoption of this system, Dr. F. W. Padelford says:

> When the dowager empress issued her decree there was not a public school in the empire; there were no schoolhouses; there were no school-teachers; there were no school funds. Today there are schools in every province and in almost every district, over 150,000 of them; there are normal schools at many important centers; there are more than 30,000 men in these normal schools preparing for the teaching profession; there are two government universities, in Peking and in Nanking, with nearly all the departments of a modern university. Twenty years ago there were no privileges of education whatever provided for girls except in the mission schools; there are now over 175,000 girls in schools conducted by the government.

In addition are numerous private schools and more than seven thousand mission schools of all denominations. Pupils in government schools far outnumber those in private and mission schools. Out of every twenty-seven pupils in school in China, one is in a Protestant mission school, one in a Roman Catholic school, five are in private schools, and twenty are in government schools. Nevertheless, if China is to become a literate nation the num-

Mrs. R. A. Thomson, Teachers, and Graduating Class of the Kindergarten at Kobe, Japan

President F. J. White and a Group of Shanghai Baptist College Graduates, All of Whom Are Now Engaged in Christian Service in East China

ber of pupils in school must be increased tenfold. The government schools are improving in standards. Mission schools must maintain similar standards or their chief purpose of developing strong, influential Christian leaders will not be realized.

**The Baptist System of Education.** During the first century of Baptist foreign missions, foundations were laid in Burma and in China for a system of Christian education. It begins with elementary schools, continues through academies and high schools, and culminates in colleges, represented by Judson College at Rangoon and Shanghai Baptist College at Shanghai. The high-grade work done at the high schools in Rangoon, Moulmein, and other stations in Burma receives annually the endorsement of the British Government. In South India, Assam, and Bengal-Orissa no education beyond high-school grade is attempted, although the Jorhat Christian schools in Assam and the well-known Boys' High Schools in Kurnool, Ongole, Nellore, Balasore, Rangoon, and Mandalay rank among the finest and best equipped of their type in Asia. In China, academies, or middle schools as they are sometimes called, at Kaying and Kakchieh (Swatow) in South China, and at Ningpo, Hangchow, Shaohsing, Huchow, and Shanghai in East China, enroll thousands of boys, who are thus daily brought under Christian influences. These schools have had almost phenomenal growth during the second century. For example, the Kaying Academy reported a total of 120 students in 1915, of whom only five were in the academy grade, and the remainder in the elementary grades. In 1921, the enrolment had increased to 280 elementary and 250 academy, a total of 530 under

instruction. Substantial increases are reported from academies at other stations. In the Philippine Islands, where the United States government has established public schools everywhere, mission boards have not found it necessary to conduct elementary schools. However, there are opportunities for higher education, and Baptists have maintained at Iloilo the Central Philippine College and more recently the Evangelistic Institute under the direction of Dr. R. C. Thomas. Five theological seminaries are maintained—at Tokyo, Shanghai, Rangoon—where there are two, one for Karens and the other for Burmans—and at Ramapatnam, South India. These annually furnish the churches with trained preachers. At Chengtu the Foreign Mission Society cooperates with other denominations in maintaining the West China Union University.

**The Mabie Memorial School.** At Yokohama in 1917 on the invitation of a Christian governor, distressed because there was no Christian school in his province, the Japanese Mission, under the efficient leadership of a devoted Christian Japanese, S. Sakata, started a school as a memorial to the late Dr. Henry C. Mabie. On a magnificent site on a hill overlooking the city, handsome concrete school buildings were constructed, and hundreds of boys were soon receiving a Christian education. Then came the earthquake, and the entire school plant was wrecked. Undaunted by the disaster, the faculty reassembled and reorganized the school. For several months more than four hundred boys used the buildings of the girls' school at Kanagawa, a suburb of Yokohama, until temporary buildings could be built on the original site. Here the school must function

until new and permanent buildings can again be made available. Again the evangelistic emphasis is in evidence, for shortly after the earthquake 141 students declared their purpose to follow Jesus Christ.

**Hostels.** What is a hostel? It is a student dormitory maintained under Christian auspices, at a non-Christian university. The coming together of thousands of young men always gives rise to great moral and social problems. Furthermore a large non-Christian university cannot adequately foster a religious life among its students. How to reach these students was for many years a baffling missionary problem. The second century has witnessed signal success in meeting it.

**At Waseda University.** Marquis Okuma, twice Premier of Japan, founder of Waseda university, used to say, " We can fairly adequately meet the intellectual needs of our students, but their moral and spiritual needs are baffling and appalling." This realization led the university to ask the Baptist Mission to assign a missionary to the student community. So for nearly twenty years Dr. H. B. Benninghoff has been engaged in this unique work among ten thousand students. He is a regular lecturer on the faculty and is given entire freedom in developing a religious organization. On a spacious compound within five-minutes' walk of the university, Scott Hall, a well-equipped building for social and religious purposes, the Hovey Memorial Dormitory, and a missionary residence provide an unsurpassed plant for this work. Since 1917 every student graduating from this dormitory has been a professed Christian. A student church was organized in 1917. Rev. K. Fujii is now its pastor.

**Other Hostels.** Similar work is done in the Philippine Islands, where the Dunwoody Dormitory at Iloilo houses students who attend government schools and through the dormitory come in contact with the inspiring personality of Dr. R. C. Thomas. The Woman's Board also maintains dormitories at Bacolod and at Iloilo. In Manila the Woman's Board in 1924 established a new dormitory for girl students in the university. At Gauhati, Assam, the seat of Cotton College, also a government institution, hundreds of students have been led to Christ through the efforts of Dr. and Mrs. W. E. Witter and the influence of the Christian dormitory known as the Gertrude Lewis Memorial Hostel. The latest addition to this type of Christian service was the King Memorial Hostel in Madras, India, also a city with an immense student population. This was dedicated in 1924 and now furnishes a superbly equipped plant for Dr. W. L. Ferguson in his work among Indian students.

**Shanghai Baptist College.** The first century witnessed the founding of Shanghai Baptist College in 1909, but the second century has witnessed its greatest expansion. It is the keystone of the entire Baptist educational system in China. Only ten years ago it had less than one hundred students and only a few buildings. Since then hundreds of thousands of dollars have been invested in property and buildings, mostly from large individual gifts. Today the college has 8 large modern buildings, 20 smaller buildings, 40 faculty members equally divided between missionaries and Chinese, 300 students in the academy, and 275 in the college. Of these, 27 are women, as coeducation was

begun in 1922, with 7 girls in the first class. More than 1,200 have attended the college since its founding. Graduates number about 200, of whom more than half are engaged in teaching. Three-fourths of them are in mission schools. In 1920, it was reported that 18 per cent. of its graduates were in the Christian ministry. The opinion of impartial observers is always worthy of attention. Mr. Ralph S. Harlow, a missionary of the American Board in Smyrna, wrote in 1922: "During the past two months I have visited missionary colleges in India, China, and Japan. None I have had the opportunity of seeing impressed me more than Shanghai Baptist College." Mr. F. S. Brockman, General Secretary of the Y. M. C. A. in China, has said, "I would count Shanghai Baptist College among the two or three finest pieces of mission work known to me." Mr. Robert P. Wilder, of the Student Volunteer Movement, wrote, "The atmosphere of Shanghai Baptist College seemed most favorable for evangelistic work." Dr. F. W. Padelford of the Baptist Board of Education, who visited the college in 1923, said, "No one can estimate the contribution which Shanghai Baptist College is making to the Christianization of China."

**Judson College.** In the Burma Mission, Judson College at Rangoon holds a place comparable to that of Shanghai Baptist College in China. Founded in 1872, it was at first known as Rangoon Baptist College. In 1882 it became affiliated with Calcutta University, and in 1909 it reached the standards of a B. A. college. In 1920, after long negotiation and consideration by the Burma Mission, by educational experts in America, and by the Board of Managers, it became a constituent col-

lege in the new Rangoon University established at that time by the government in Burma. A new site, furnished by the government, on the shore of a lake outside the city, will be transformed into one of the most beautiful and spacious university campuses in the world. The name was changed to Judson College in 1917, in honor of the first American missionary, and this name will continue in the new relationship. Although the college through this new relationship must meet the government standards of courses, teachers, examinations, and equipment, at the same time it is given permanent representation on the governing body of the university, and thus helps determine its policy. In 1924, the college itself enrolled 262 pupils, of whom 55 were girls. With the high schools and normal schools formerly in affiliation with it, the total enrolment was 1,571. Judson College has well been termed the "worthy pinnacle of the whole American Baptist mission educational system in Burma." More than 50 per cent. of the recent graduating class are in the service of the mission.

**A Factor in Racial Harmony.** In 1914, the Judson Centennial exercises in Burma were appropriately held in the commodious chapel of the college. The second century has made increasingly significant two facts with respect to the institution and its work. It is the only Christian college in all Burma. To no other college can the twelve million people of Burma look for a thorough Christian education. Again, it would be difficult to find anywhere in the Orient a more polyglot student body. In 1924, the following races were represented: Karen, Burmese, Chinese, Madrassi, Bengali, Punjabi, and Anglo-Indian. Since Burma is a land of many

races, a clash of color is always imminent. Racial friction during these years of turmoil in India has at times assumed threatening possibilities. When housed together under Christian influences these representatives of many races inevitably come to understand one another better. Judson College serves the cause of Christ in Burma, not only through winning its students to a Christian faith and training them for Christian leadership, but also through promoting racial harmony and brotherhood.

**Education of Women.** The system of Christian education for girls and young women on Baptist mission fields is comparable to that for boys and young men. From kindergarten and day-nursery up through college, the Woman's Society, during the fifty years of its history, has helped to educate the women of the Orient. Through such Christian education womanhood rises to a higher plane of economic, cultural, and religious life. Only thus does Christian woman leadership become possible. The kindergartens, of which there are now 27, are sources of endless fascination to the visitor. Dr. L. W. Cronkhite, for over forty years in Burma, must have had these children in mind when he said, "God does not make heathen, he makes little children." The elementary schools and the higher schools are models in efficiency and equipment. Indeed, there are no finer girls' schools anywhere in Asia than those maintained by the Woman's Society at Kemendine, Mandalay, and Moulmein in Burma; at Ningpo and Swatow in China; at Nellore and Ongole in India; at Himeji, Kanagawa, and Sendai in Japan, and at Capiz in the Philippine Islands. The well-known school at Sendai

has achieved an enviable reputation because of its high standards. In all Japan there are only three mission schools for girls which the Japanese Government recognizes as of sufficiently high standard to grant admission of their graduates to the Imperial University, and Sendai is one of these three. At the time of the Japanese army maneuvers held in Sendai in October, 1925, the Crown Prince sent a royal representative who made a thorough inspection of the school. On several fields the Woman's Society maintains union schools in cooperation with other denominations. The Woman's Society is also interested in the Christian colleges for women, at Vellore, India, at Nanking, China, at Tokyo, Japan, and at Madras, India. Each year hundreds of graduates from all of these schools return to their villages and help raise still higher the steadily rising level of womanhood in the Orient.

**Schools for Mothercraft.** In 1920 the Woman's Society began a unique experiment in the education of women in China. Since less than one per cent. of the Chinese women have had any education whatever, most young women come to marriage with no training, and find themselves severely handicapped, especially if their husbands belong to the educated classes. The career of many a promising Christian man has been severely limited in usefulness because of his marriage to an illiterate although devoted wife. Obviously because of age and domestic responsibilities, the doors of girls' schools are closed to these married women. Recognizing this situation, Miss Mary I. Jones opened a school in Huchow especially for young married women. Here they receive an academic as well as a practical educa-

tion. The reputation of the school has spread all over China and has led the way for the establishment of similar schools in other centers. Thus the school for mothercraft meets a growing need. In 1925, nearly fifty women and a dozen children were enrolled in the school at Huchow, while at Kaying, where a similar school was started by Mrs. J. H. Giffin, there were 27 women and 14 children enrolled. Here also evangelistic fruitage is in evidence, for six of these women were baptized during the year. A similar school under Miss Mary Cressy is also maintained at Ningpo.

**Reasons for Education.** With this survey as a background, it may be well to summarize the underlying reasons why the foreign mission enterprise found it necessary to engage in education:

1. In lands with a high percentage of illiteracy, it was essential that people, especially Christian converts, be taught to read. It was useless to translate the Scriptures into the language of the people, if they could not read them. Therefore elementary schools became indispensable.

2. Since foreigners could never alone evangelize the non-Christian world, and since the task can be accomplished only by native leaders, higher schools and colleges for the training of such leadership became essential.

3. Schools are themselves effective evangelizing agencies. Pupils in the most impressionable periods of their lives for years at a time are daily brought under the influence of Christian missionaries.

4. Through these schools, missionaries make their first contacts with thousands of homes, which otherwise would never be opened to them.

5. Even though some students may not become professing Christians, these schools permanently influence their moral character. For this reason parents, themselves not Christians, prefer to send their children to mission schools.

6. Christian schools, in cooperation with Christian churches, are powerful agencies in permeating a community with Christian ideals. Says Prof. Ernest D. Burton: "Christianity is a social religion and is never adequately expressed except in a community. Only through such a community can the task of interpreting Christianity be accomplished."

**Literary Achievements of Missionaries.** Closely related to the work of education is that of translation and other literary activity. Baptist missionaries have translated the Bible in whole or in part into more than thirty dialects and languages. Most of this work was done during the first century. The first achievement in Bible translation was the monumental work of Adoniram Judson. The difficulties in translation, especially among pioneer peoples, have already been indicated in a preceding chapter. Much of the credit for the remarkable transformation among the Kachins, mentioned at the beginning of this chapter, is due to Dr. Ola Hanson, who in his twenty-five years of service translated most of the literature in the Kachin language. Prior to his service with the Swatow Christian Institute, in South China, Rev. Jacob Speicher was connected with the Baptist Publication Society at Canton, where hundreds of thousands of tracts, Scripture portions, translations of religious books, and other publications went through the press and out into circulation. Some of the more recent achievements in literary work include a revision of the Judson Burmese Dictionary by Dr. F. H. Eveleth, for forty years a missionary in Burma; a revision of the translation of the Bible into Japanese, a work in which the late Dr. C. K. Harrington rendered large service; and a revision of Judson's New Testa-

ment by Dr. John McGuire of Burma. This task required nineteen years and was completed in 1922. The most remarkable literary achievement of the second century is that of Dr. William Ashmore, Jr. For many years he worked at the translation of the entire Bible into the Swatow colloquial dialect. He finished the task in 1923. This notable achievement opened the Bible to millions of Chinese and constituted a significant event in the history of the Christian movement in China.

**Grants-in-Aid.** One of the basic Baptist principles is the separation of Church and State. This obviously implies that the Church must not accept financial support from the State. For upwards of fifty years the Baptist missions in India have been receiving appropriations from the British Government in the form of Grants-in-Aid for their schools. Has this been in violation of this fundamental Baptist principle? As early as 1894 several mission stations felt that it was. Since the war the Assam and the South India Mission Conferences have formally expressed their disapproval of continuing this policy. The problem was referred to the Foreign Mission Board in November, 1922, when the following action was taken:

*Resolved,* That the Board recommends these Conferences to take steps at once to put this policy of discontinuing grants-in-aid into effect, with the understanding that the financial situation and other circumstances may make it necessary to proceed gradually.

*Resolved,* That, while adhering to the above statement of principle and policy, so far as it pertains to the work of the Society, the Board recognizes the independency of indigenous Baptist churches, and records it as its judgment that neither the American Baptist Foreign Mission Society nor its missionaries have a right to legislate for such churches in this or any other matter.

**Two Points of View.** There is much to be said on both sides of this perplexing question. Those opposed to Grants-in-Aid base their opposition on this basic Baptist principle and the conviction that the Christian Church must be under no obligation to any State whatever, either direct or implied. Only in this way may it be absolutely free in proclaiming its teachings. Those in favor of the policy point out that the government attaches no condition to its grants. It makes them because mission boards are conducting schools which, if not so conducted, would have to be maintained by the government at considerably greater expense. The government treats all alike, making grants to Protestant, Catholic, Hindu, Mohammedan, and Buddhist schools, irrespective of creeds, so long as certain educational standards are maintained. Advocates of Grants-in-Aid claim that the American policy of exempting churches from taxation is indirectly a form of Grants-in-Aid, and in this case for religious and not for educational purposes. Certain it is that if the Grants-in-Aid were either declined or withdrawn immediately, many Baptist mission schools would have to close unless the churches at home increased substantially their gifts to the missionary societies. The former course would be a calamity. The latter does not seem immediately probable. The Burma Mission and the Bengal-Orissa Mission do not concur with the two other missions in British India in disapproving Grants-in-Aid.

**Industrial Education.** Should a foreign missionary raise crops or is it his sole business to produce Christians? Can the former activity contribute to the latter? On the answer to these questions depends the main-

tenance of industrial education. In vast sections of the non-Christian world, economic and social conditions make industrial education essential to the progress of Christianity. To the training of the mind must be added the training of the hand, so that these two, with the training of the heart, may form the perfect trinity in the cultivation of Christian character. The Baptist Mission Societies have not been backward in this emphasis on a relatively new phase of missionary activity. Many schools have school gardens, in which the pupils learn elementary lessons in agriculture. The Industrial School at Balasore, Bengal-Orissa, the Industrial School at Jorhat, Assam, the Jaro Industrial School at Iloilo, Philippine Islands (now merged into the Central Philippine College), and the Kongo Evangelical and Industrial Training School at Kimpese, Belgian Congo, are industrial schools where instruction in carpentry, brick-making, agriculture, masonry, and other pursuits is included in the curriculum.

**New Enterprises.** In addition several new institutions have come into existence during the past decade. At Shaohsing, East China, under the leadership of Miss Marie Dowling, scores of Chinese women are engaged in doll-making and embroidery, which finds a ready market in China and America. Since the former occupation of these women was the manufacture of spirit money to be sold for the worship of idols, this enterprise makes it possible for them as new followers of Christ to earn an honest Christian living.

In 1914, Rev. S. D. Bawden took charge of the work begun by Rev. Edwin Bullard at Kavali, South India, where today more than two thousand Erukalas, one of

the hereditary criminal tribes of India, through industrial and agricultural education are being transformed into law-abiding citizens. At one time the enrolment was as high as 2,700. More than two thousand acres of land as well as financial grants have been given by the government. In turning these criminal tribes over to the mission, the government recognized that their moral regeneration was a missionary task and not a government responsibility. Each year many of these former criminals become Christians.

The most recent development is the agricultural school at Pyinmana, Burma. Here under the direction of Rev. B. C. Case, a model demonstration farm of two hundred acres furnishes training in agriculture to hundreds of young men. Grain, rice, sugar, and corn are some of the crops raised. Tours of neighboring villages, with exhibits and lantern lectures, make the surrounding country acquainted with the school and its service to the people of Burma.

**A Transformed Village.** How does this agricultural school help the extension of Christianity? How does raising of crops help in the producing of Christians? A single illustration from one of Mr. Case's reports will furnish the answer. Pinthaung was a village in his field, eighteen miles from Pyinmana. Full of opium smugglers, opium eaters, rice whisky distillers and drinkers, gamblers, and thieves, it was the worst village on his field. A Buddhist monastery had stood at its entrance for years. Every morning the priests with shaven heads, wearing yellow robes, filed down the streets to receive the offerings and worship of the people. Nothing was done to change the village morally. On

his first visit at the time of a flood, Mr. Case told the people to scatter a certain kind of bean, and a good crop was the result. Next he taught them to build a levee to prevent further floods from the river. Good harvests became annual agricultural features. Then Mr. Case visited the villages with a band of gospel preachers, and the smugglers, distillers, drinkers, gamblers, and thieves were converted and brought into the church. The people built a village school and supported a Christian teacher. The Buddhist priests departed, and the monastery became empty. In 1917 there were ten converts. In 1919 there were 57 baptisms, and a Christian church with one hundred members. What had been the worst village in the district was rapidly becoming a Christian community. The Christian headman said to Mr. Case: "We thank you for coming here. Now we can sleep at night and feel safe. Our cattle are not stolen, our fields give more rice, and we can keep what we grow." In his report to the Foreign Mission Board, Dr. Earle V. Peirce, of Minneapolis, who visited Pyinmana in the spring of 1925, said: "I would back Case to the limit."

**Ten Reasons.** Ten reasons may be advanced in support of industrial education:

1. In teaching the dignity of labor, it helps develop moral character.

2. Training in agriculture helps to remove the menace of famine, which in many cases is due to inadequate agricultural methods.

3. Industrial training develops a new social consciousness. In the typical heathen community each member seeks first his own personal interest.

4. Industrial training awakens a demand for better homes, better clothing, better household and farming implements and thus helps to raise the level of civilization.

5. Industrial education in mission schools enables pupils to earn their education.

6. It provides a substitute for heathen employment and thereby enables the convert to combine a new economic life with his religious life.

7. It enables the new convert to overcome social ostracism, boycotting, and actual persecution.

8. Industrial training helps to solve the problem of developing self-supporting Christian churches.

9. Through larger crops and better farming methods the missionary comes to occupy a larger place in the affections and interests of the people. His spiritual message therefore carries greater weight.

10. It is in harmony with true Christian discipleship. Jesus was an evangelist. He was the Great Physician. He was the Great Teacher. He was also a carpenter.

**The Kaisar-I-Hind Medal.** In 1900 the British Government, by royal warrant, instituted the Order of the Kaisar-i-Hind Medal—a highly prized honor, which is awarded to those men and women who have contributed to the advancement of public interest in India along moral, educational, social, and industrial lines. Each medal carries the inscription, "For public service in India." Twelve missionaries of the Foreign Mission Society and five missionaries of the Woman's Society have been awarded this medal. In most cases service in education figured largely in the award. Dr. John E. Cummings received the medal in 1913 for nearly forty years of educational work in the Henzada and Maubin districts of Burma. Rev. George N. Thomssen was publicly decorated by Lord Pentland in 1914 for the

industrial work which he introduced into India, especially the palmyra fiber industry. Rev. P. H. Moore, of Assam, was honored in 1916, shortly before his death. He had served 36 years in Assam. In 1916 the honor was also conferred on Dr. C. A. Nichols, for nearly fifty years in missionary service among the Sgaw Karens of Bassein, Burma. Dr. E. W. Kelly, formerly President of Judson College, received the medal in 1918. Rev. William Pettigrew, of Assam, for educational and medical service in Manipur was awarded the medal in 1919. In the same year Rev. S. D. Bawden was awarded the medal for his work among the Erukala tribes, in South India. Dr. Ola Hanson, of Burma, was similarly honored in 1920. Dr. S. W. Rivenburg, who had served both as missionary physician and in educational work in Assam, received his medal in 1921. In 1922, Dr. D. C. Gilmore, of Burma, received this distinguished decoration, also in recognition of his services in education. In 1923 the medal was awarded to Rev. Robert Harper, M. D., for his medical work at Namkham, Burma, and for his heroic service in quelling an insurrection. The six women missionaries to whom this honor was paid, included Dr. Ellen Mitchell, Moulmein, Burma, 1901, the first Baptist missionary to have received this honor; Miss Sarah J. Higby, Tharrawaddy, Burma, 1902; Miss Lizbeth Hughes, Moulmein, Burma, 1919; Miss Bertha E. Davis, Prome, Burma, 1920; Mrs. F. W. Stait, M. D., Udayagiri, South India, 1924; Mrs. Ida B. Elliott, Mandalay, Burma, 1924. Thus the British Government has publicly recognized the work done by Baptist missionaries in the field of education and in the development of Christian leadership.

**Is Education Appreciated?** Does the non-Christian world appreciate a Christian education? Does it value the emergence of Christian leadership? When Rev. G. H. Brock returned to his field in India, after furlough, in 1922, one of the greatest contrasts which he noted was the increasing desire on the part of the Christians to have their children educated and a larger demand from all parts of his field for Christian teachers. In 1919, nine ancestral temples in the South China field were offered to Baptist missionaries for school purposes. Ten years before this would have been inconceivable. In the village of Taitahpu the author visited a temple, in which stood a huge stove. It was used for the disposal of all waste paper on which there appeared printed Chinese characters. According to an ancient superstition, printed characters are sacred and such paper must not be destroyed except in some dignified ceremonial burning. In this temple a Baptist mission school with the approval of the community was meeting regularly. "The shortest way to the heart of a Chinese," said a Baptist missionary, "is by way of educating his son. The missionary who has a lot of boys under his care has more possibilities of wide and lasting influence than many a king has ever dreamed." A leading man in a non-Christian village said to a Baptist missionary, after his son had been in school a year, "If I had only known sooner that you could make such a man out of my boy, his older brothers would also have come to your school." Possibly the most interesting evidence of the appreciation of Christian education is furnished on the island of Dinghae in East China. Here leading merchants, having seen the results of Baptist school work in Ningpo,

contributed more than two hundred thousand dollars and built and equipped a school for boys, on condition that the Baptist Mission would cooperate in its management and thus have the school under Christian direction. The principal is a Chinese, who was trained at Shanghai Baptist College. Here is a unique tribute to the value which a non-Christian community places upon Christian education. A non-Christian man once said to a Baptist missionary, "How we used to hate you missionaries, but through your schools we have learned to love you."

**Education and Evangelism.** Christian education is one of the glories of Baptist foreign-mission work. Its ministry is far-reaching and of unmistakable value to evangelism. A missionary once said, "The little village school is the vanguard of a king's army." One of the leading Karen pastors in the Tavoy field of Burma, Rev. Thra Ba, says, "In whatever village the Karen Christians have succeeded in opening a village school, they have never failed in time to establish a Christian church."

### Questions and Topics for Class Discussion

1. Why is the missionary task impossible of achievement by foreigners alone?
2. What is the primary purpose of Christian missions and how does Christian education contribute toward its achievement?
3. How does Christian education raise the level of womanhood in the non-Christian world?
4. How does education supplement evangelism?

5. Should Baptist missions in India discontinue the acceptance of financial aid from the government for education? If so how should the work be reduced or the financial deficiency be provided?
6. Discuss the influence of mission schools in the development of Christian ideals, Christian character, Christian communities.
7. What should be the objectives of education as conducted by missionary organizations?
8. Discuss the necessity of industrial education and its relation to the primary purpose of the missionary enterprise.
9. How do Shanghai Baptist College and Judson College differ?
10. Discuss compulsory chapel service in mission schools and required courses in Bible and other religious subjects in their curricula. To what extent should the emphasis on religious freedom in America and the growing tendency toward discontinuing compulsory chapel services in American colleges influence the policy on mission fields?

## VIII

## PROBLEMS OF TODAY

In one of his lectures to more than forty thousand students in India, Dr. Charles E. Gilkey said: "All down the Christian centuries the constraining love of Christ has thrust men and women forth across the miles and the oceans to carry to new corners of the earth the story of his life and death. Now that same vital impulse is pushing the Christian church out to claim new areas of life for his name and spirit." The second century of Baptist foreign missions has brought into sharp relief these "new areas of life." Of their scope and magnitude the first century never dreamed.

**New Objectives.** Imposing and challenging new objectives are demanding attention. World conditions have made them inseparable parts of the missionary task today. They cannot be achieved by any single denomination alone. All of them must be faced by the missionary enterprise as a whole. It is therefore of vital concern that Baptists understand what they are. What a magnificent array of objectives the second century presents: Christian principles in international relationships; the abolition of war; the removal of race prejudice; the application of Christianity to industrial relations the world around; the protection of weaker peoples from the economic exploitation of unscrupulous stronger nations; missionary cooperation and a more united approach of Christianity to the non-Christian

world; the development of an indigenous Christianity free to make its own interpretation of the Christ as the Divine Spirit directs its thought; gradual and ultimately complete transfer of mission administration from missionary to native; and the thorough Christianization of so-called Christian nations. Too often has the Orient identified Christian principles with the un-Christian practises of Western nations. " To allow the impression to become fixed that Christianity and Western civilization are not only identical, but that one is the legitimate fruit of the other," says Dr. H. E. Kirk, " is forever to block the way for understanding Christ and the gospel."

**Preaching and Practise.** On the ship crossing the Pacific, the author became acquainted with an Englishman returning to London for vacation after twenty years of service with the Indian railways. During a discussion regarding missionary work in India, this Englishman commented, " The greatest heathen in India today are the foreigners who have left their Christianity at home." In that comment he had emphasized the contrast between the lives of missionaries and the living of other foreigners, between Christian ideals and the acts of so-called Christian nations. Quoting again from Doctor Gilkey, " The civilization of the so-called ' Christian ' countries must be far more widely and thoroughly Christianized if their religion is to commend itself consistently and convincingly to intelligent men in other lands." One of the most convincing arguments for the acceptance of Christianity by a non-Christian nation would be the actual practise of Christianity in a nominally Christian land.

**Evangelism Still Primary.** These larger objectives faced by the missionary enterprise today cannot be changed; the world has created them. They can either be accepted as a challenge or they can be temporarily avoided by concentration on the rapidly decreasing geographical areas where missionary effort of the old pioneer type is still productive of those results that inspired former generations of missionary supporters. By no means does this mean that emphasis on individual evangelistic effort is to be abandoned. This ideal must never be permitted to recede into the background. "Society is made up of individuals," said the late Dr. A. H. Strong, "and regeneration of the individual must precede all social renovation." A Baptist Conference on Foreign Mission Policies, held in New York in November, 1925, recognized this when it said: "The missionary should never lose sight of his supreme mission. His contribution is spiritual; its fruitage is Christian faith and purpose, a new life, a new devotion to God." Jesus came to save manhood; but manhood consists of individual men. The childhood of the race must be safeguarded from economic exploitation and from future war; but childhood consists of individual children. It is well to emphasize the need of elevating the womanhood of China; it is also well to remember that this womanhood is composed of individual mothers with the same maternal instinct that is honored in the mothers of America. "By looking at people as nations and races," says Dr. J. H. Oldham, "we are in grave danger of losing sight of them as individuals, and every individual, whatever his color or race, is an object of God's love and care, a being for whom Christ died."



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**The Problem of War.** In its broadest aspects the missionary enterprise is an expression of international Christianity. It has been called "The Christian Campaign for International Good-will." War and the war system constitute one of its greatest obstacles. Certainly the hatred, the misery, the slaughter of human life in 1914-1918 proved that the war achieved none of the purposes for which Christianity and its missionary program exist. In his sermon at the meeting of the League of Nations, September 13, 1925, Dr. Harry Emerson Fosdick said:

> We cannot reconcile Jesus Christ and war—that is the essence of the matter. . . It would be worth while, would it not, to see the Christian church claim as her own this greatest moral issue of our time, to see her lift once more, as in our fathers' days, a clear standard against the paganism of this present world and, refusing to hold her conscience at the beck and call of belligerent states, put the kingdom of God above nationalism and call the world to peace?

**The World Drama Transfers Its Stage.** The whole world hailed the signing of the Locarno Treaties in December, 1925, as a great forward step in international peace. Regardless of what happened at the meeting of the League of Nations in March, 1926, is it not true that this settlement in Europe has shifted the world's attention to the Far East? Has not the stage for the world drama in international politics been transferred from Europe to Asia? Will not the Pacific Ocean be the theater of future world events? Are not here to be found the sore spots of today in international jealousies and frictions, the modern opportunities for commercial exploitation, the future occasions for urging the claims of

selfish patriotism and narrow-minded nationalism over against the ideals of world citizenship and Christian internationalism? Of profound significance to the Christian conscience of the world should be the realization that this vast area of future world events has been and is today the scene of enormous missionary activity. If Christianity here fails in preventing another world war, the highest interests of humanity would not survive the shock. The results of centuries of civilization would go down into oblivion. "All they that take the sword shall perish with the sword."

**Recognizing the New Objectives.** It is therefore clear that the eradication of war from human society should be of grave concern to the missionary enterprise. In the early history of missions, with its commendable purpose to evangelize individual converts, to train Christian leaders, to render disinterested service through Christian hospitals, this wider international purpose did not receive the emphasis which present world conditions urge so strongly. On the other hand, its recognition in recent years is one of the most encouraging signs of the times. The younger generation is keenly alive to the issue involved. At the Student Volunteer Convention at Indianapolis in December, 1923, an entire session was devoted to a discussion of war and its inconsistency with the world purposes of Jesus Christ. Above the platform was displayed the original watchword of the Movement, "The Evangelization of the World in this Generation." World evangelization and world conflict are eternally irreconcilable. The Foreign Missions Convention at Washington in February, 1925, likewise devoted an entire session to a consideration of the foreign

missionary movement in relation to peace and good-will among the nations. Resolutions denouncing war and the war system, passed by ecclesiastical gatherings in recent years, including sessions of the Northern Baptist Convention, clearly show the trend of Christian opinion. The difficulty of reconciling this growing sentiment against militarism with military training in colleges in the United States, including denominational schools, as well as in schools and colleges abroad, including mission institutions, is another phase of this problem. Again the student generation has recognized the inconsistency. Military training in colleges was criticized at the convention in Indianapolis, while the student conference held at Evanston, Ill., in December, 1925, urged that the Government set aside as large a sum for scholarships for students from other lands as it annually expended on the R. O. T. C. in American colleges.

**Influencing Public Sentiment.** The Foreign Board has not been unmindful of this relationship between world missions and world peace. Appreciating the significance of the Conference on the Limitation of Armaments held in Washington in 1921, the Board helped create favorable public sentiment. Communications were sent to the President, the Secretary of State, and later to Congress urging the ratification of the seven treaties formulated by the Conference. One phase of this effort in influencing public opinion was the special service of Missionary William Axling of Japan. This devoted missionary ever since he began work in Japan, twenty-one years ago, has worked zealously in promoting a better understanding between Japan and the United States. Christianity can make no lasting im-

pression on the life and thought of Japan so long as the relationship of one nation with the other is regarded as unfriendly or inconsistent with the principles which the missionary tries to teach. During his furlough in 1921, Doctor Axling engaged in an extremely important service which, now that the Conference on the Limitation of Armaments is a matter of history, may be given publicity. His wide acquaintance with Japanese statesmen, publicists, and educators, as well as with the common people in Japan, enabled him to speak with confidence on certain questions at issue. With the approval of the Board, he lived in Washington while the Conference was in session and enjoyed almost daily contact with the representatives of the various delegations. He also journeyed across the country, everywhere speaking to groups of influential citizens. More than 250 addresses were delivered in an effort to promote better understanding. By special invitation he addressed the officers of the United States Military Academy at West Point. Behind closed doors he talked to a group of Congressmen on conditions in Japan and the attitude of the Japanese people toward the United States. The service rendered by this Baptist missionary during the period of this epoch-making conference constitutes one of those little known, yet extremely interesting chapters in the history of missionary influence on international relationships.

**The Menace of Race Prejudice.** Closely related to the problem of war is the growing menace of race prejudice. When Mr. Lothrop Stoddard wrote "The Rising Tide of Color," some of his more thoughtful readers felt that his alarming picture failed to take into ac-

count the missionary enterprise and other Christian agencies which sought to promote better understanding among the races of the earth. Today few would deny that race prejudice is one of the most ominous signs on the world horizon. It is a foreign-mission problem of the first magnitude. It is likewise a home-mission problem in view of the presence in the United States of millions of people of various races. Furthermore, the apparent inability of the Christian forces to solve this problem in America is frankly recognized in other lands. When a Negro was lynched in Georgia, a leading Japanese newspaper in commenting on the lynching said:

> The racial strife in America is a disgrace of the civilized world. If America wishes to preach the principles of justice and humanity to others, she must first solve the question of racial strife on her own soil.

In discussing this comment the *Boston Herald* said editorially:

> It is humiliating to patriotic Americans, whose controlling principle is to demand fair play for every man, of whatever race or color, to have a leading Japanese newspaper make such comment.

**A Shrinking World.** Race prejudice has been greatly accentuated by a geographically shrinking world. There are today few really isolated areas. The steamship, the railroad, the telegraph, and more recently the radio have brought all sections of the earth into a single community. Tokyo, Peking, Shanghai, Hongkong, Manila, Rangoon, Calcutta, Madras, Bombay, Cairo, Algiers, Matadi, are as truly on the highways of the world's thought life as are Washington and the capitals of

Europe. Thus science has transformed the world into one neighborhood, but it has not made the world neighborly. Indeed the opposite has been the result. That is one of the modern problems of missions. With these increasing contacts between races which science has made possible, there has been a tendency to overlook racial resemblances and to emphasize racial differences. Nevertheless, missionaries refuse to believe that this increasing race prejudice cannot be overcome.

**Excluding the Japanese.** However, their faith received a rude shock when the United States Senate incorporated in the Immigration Bill a clause prohibiting the admission of Japanese. No legislative act of recent years has been followed by such a storm of resentment, both in America and in the Far East. By many people it was regarded as an insult to a friendly nation. Even the conservative *New York Times* described the day on which the bill was passed as another "Black Friday" in world history. In a tempered statement to the Associated Press, Admiral Yamamoto, former premier of Japan, said:

> It will take years for Japan to forget this insult and rally again to the support of cooperative peace efforts. . . No amount of Christian preaching or missionary work can convince us now that Christianity is an effective preventive of wars and racial struggles.

Naturally this profoundly affected Baptist missionary effort. Missionaries suddenly met an attitude of coolness, of indifference, and on the part of loyal Japanese friends, of sad disappointment. Students left mission schools. Pastors found congregations unable to understand this discourteous act on the part of a nation that had sent them missionaries. There was no mistaking

the feeling that the missionary's preaching of Christian brotherhood was not substantiated by the legislative conduct of his government. President Corwin S. Shank of the Northern Baptist Convention and Secretary J. H. Franklin, who were visiting Japan in the spring of 1924 on a mission of good-will, found their work greatly embarrassed. One missionary wrote that for a long time he felt it advisable not to be seen on the street in company with his Japanese friends in order to save them from embarrassment. Christian fellowship had been rudely broken by unchristian governmental conduct.

**The Need of Restricting Immigration.** No one can question the right or the wisdom of Congress in restricting immigration. Experience in the war demonstrated too conclusively that millions of people from foreign lands had not yet been thoroughly Americanized. To assimilate the immigrants now here and to limit the coming of others until the process of assimilation has been completed is imperative. It is also proper to ask whether large groups of people who cannot legally be admitted to citizenship should be permitted to settle permanently in America. Nevertheless, restriction of Japanese immigration could easily have been achieved through customary diplomatic procedure or through the quota system. Japan therefore feels that this exclusion was an act of racial discrimination, an act of race prejudice.

**Quiescent Resentment.** Although two years have passed since that action, the feeling in Japan has by no means subsided. It is not so outspoken as it was when Japanese public opinion was inflamed to fever heat. It is

now a case of quiescent resentment. But it comes to the surface nevertheless. In Tokyo the author attended a luncheon at which the new Counselor to the American Embassy was a distinguished guest. He made a brief speech, pledging his utmost efforts while in Japan to promoting fraternal relations between the two countries. The next speaker was a Japanese, who had just returned from a lecture tour in America. He at once launched into a discussion of the immigration question. Every one present soon realized that a delicate task lay ahead in the promoting of such fraternal relations. On another occasion the author had dinner in the home of a Baptist missionary. Half a dozen Japanese, business and professional men, were present. Inevitably in the conversation after dinner the Exclusion Act came to the front. One of the most pathetic comments on this situation came during a conversation with a promising young Japanese Baptist pastor. In discussing the rapidly increasing population in Japan (it had increased 700,000 during the calendar year 1925) notwithstanding the distressingly high infant mortality, this pastor said: "Why should we try to do anything about infant mortality? Where would these children go when they grow up? You will not let us come to America; no other country wants us, and there would not be room enough in Japan, if they should live. Under present circumstances it seems better that these babies should die." What could an American Christian say in reply to this pastor's comment?

**Modern Industry Invades the Far East.** Another problem which the second century brings to Baptist foreign missions emerges out of the industrialization of

the non-Christian world. The modern factory and with it the exploitation of human labor has invaded the Far East. Thousands of laborers have migrated from country districts to industrial centers. Huge corporations are taking the place of the former small village industries employing only two or three individuals. With few laws safeguarding the employment of women and children, with few factory regulations, with congestion of population in the already densely populated cities of the Orient intensified to an unparalleled degree, all the complex problems that characterize an industrial civilization are coming to the front in an acute form. Whose responsibility is it to promote the establishment of Christian relations between employer and employee? Who shall influence public sentiment in favor of fair profits for capital and just wages and decent working conditions for labor? Whose duty is it to promote abolition of child labor and the improvement of working conditions for women? Here is another task for the foreign missionary.

**Only a Beginning.** Baptist missionaries have only begun to attack this industrial problem. In Tokyo, one of the most effective ministries of the Baptist Tabernacle is for boy apprentices and laboring men. An apprentice night-school is maintained, also a working men's club. Both aim to minister to the spiritual needs of these people of toil and to infuse some cheer into their dull, monotonous existence. "For the majority of these men," says Doctor Axling, "the Tabernacle is an oasis in a desert of unbroken toil." One of the dreams of the future that awaits funds for its realization is an institutional church in Osaka. Because of its smoke-

stacks and its factories this industrial city has been called the "Pittsburgh of Japan." For several miles along the Shanghai water-front, the mills and factories of the congested Yangtsepoo Industrial District furnish striking evidence of the advance of industry in China. In the heart of this district stands the Yangtsepoo Social Center, a Christian Settlement House, maintained by Shanghai Baptist College as a practical laboratory of its Social Science Department. These and other social service efforts are merely touching the problem. When industry spreads hundreds of times more rapidly than the growth of the Christian church, it is a terrific task to put Christian ideals at the center of industrial relations. In this rapid spread of an unchristian industrialism the Christian churches on the mission fields, feeble though they still are, see an overpowering menace to the future progress of Christianity. They need the positive, aggressive support of the entire missionary enterprise.

**Child Labor.** Here again the Orient recognizes the inconsistency between what the missionary preaches and what his nation practises. Why should China do anything about child labor when America failed to adopt a national child labor law? In a newspaper in China the author read an account of a little girl killed in a factory. Exhausted from the long hours of toil she had fallen asleep under the machinery, only to be drawn into its grinding wheels by her hair. Whether purposely or not, the newspaper published, in the column next to this story, a photograph of an American capitalist who had gone to a luxurious sanitarium to restore his appetite for "apple pie and ice-cream." One

glimpse into a factory employing child labor in China is sufficient to indicate the stupendous problem confronted here. In a Baptist mission station in China the author found a kindergarten full of bright, happy children. Across the canal in the same city he visited a large silk factory in which a hundred or more of children were employed. The two pictures presented an unforgetable contrast. For twelve hours each day these little children, less than ten years old, stood on their feet in an immense room. Their wages were ten cents per day. A night shift of children also worked twelve hours. The air in the room was saturated with steam rising from huge vats of boiling water in which the silk cocoons were continually stirred. These two groups of children were as far apart as the poles. Until such conditions are changed, Christianity can make no real progress. "With the most reverent recognition of the power of the Christian spirit," says Miss Margaret Burton, "it must nevertheless be admitted that the utmost efforts of the most earnest and consecrated Christians can never succeed in bringing abundant life to men or women or little children who live and work and have their being under such conditions as these." In the city of Shaohsing, where Baptists have been at work since 1869, more than one-third of the population is engaged in the manufacture of spirit money for sale to worshipers in the temples. All day and even at night the visitor, when walking through the streets, can hear the clanging of the hammers as the tin foil is pounded into sheets of infinitesimal thickness for the making of this money. Men, women, and children are employed. One-third of the population of this city could never

become Christian without a change in their employment. For modern capital to build huge factories here and exploit these workers would produce a situation equally detrimental to their Christian life.

**The Foreignness of Christianity.** Still another problem in the non-Christian world, which Baptists as well as other Christian bodies must speedily solve, centers around the conception of Christianity as a " foreign " religion. It is not difficult to see how this conception arose and why the present anti-Christian movement in China should make Christianity the target of its attacks. The unfortunate identification of Christianity with Western civilization and its imperialistic policies is largely responsible. Furthermore, the religion of Jesus was brought by a foreigner. Mission schools insist on the teachings of this imported religion. Its churches are foreign in architecture and worship. Its methods of propagation, its doctrines, its denominational differences, its ecclesiastical organizations, all have been reproduced in the Orient. The water of life has indeed been brought to the Far East. Has the Far East been permitted to carry the water in its own vessels? The missionary, regardless of his own wishes in the matter, like other foreigners, is protected by " unequal " treaties, extraterritoriality, and foreign gunboats. The rising tide of patriotic nationalism involves a renunciation of everything foreign, including the foreign religion.

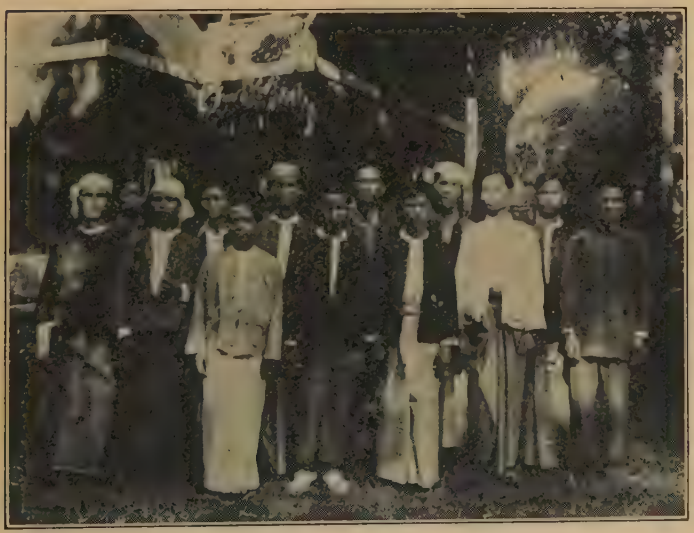
**Removing the Stigma.** It is therefore imperative that Christianity become thoroughly indigenous. In his address at the Northern Baptist Convention at Atlantic City in 1923, Dr. Frederick L. Anderson, Chairman of the Foreign Mission Board, said:

The stigma of "foreignism" must be removed from it in the minds of all Orientals just as soon as possible, and the only way to do it is for Christianity to wear the dress and speak the language and take the guise of the Oriental. It must be re-interpreted by Chinese and Indians in Chinese and Indian terms to the Chinese and Indian mind and heart and, in like manner, to every nation on this round earth.

A growing determination to disassociate mission institutions from the foreignism which called them into being is clearly observable in China today. The action of the Ministry of Education in Peking, urging the registration of all private and mission schools, is plainly in this direction. Some of the conditions are very significant. All such institutions when registered shall have a Chinese President, or, if they already have a foreigner as president, shall choose a Chinese Vice-president through whom the application for registry shall be made. The Boards of Control of such institutions shall be more than one-half Chinese. The propagation of religion must be disavowed as the purpose of the institution, nor shall the teaching of religion be included among required courses of study.

**Transfer of Responsibility.** This prejudice against Christianity as a foreign religion will be overcome most effectively by the transfer of responsibility from missionary to native as rapidly as possible, and in increasing measure, until Christianity is completely free from "foreign" control. The missionary revolution in South China, mentioned in a preceding chapter, was an attempt to free Christianity from this stigma of foreignism. In reporting to his church the action of the Baptist Convention, a Chinese pastor pictured a man being chased by a tiger. The only escape was to scale a stone

An Antiforeign Demonstration Parade in Swatow, South China



A Constructive Factor in Racial Understanding
Thirteen Nationalities in the Burman Baptist Theological Seminary at Insein, Burma

wall in front of him. The man had never before scaled this wall, nor had he even measured its height to see whether it was possible. Applying the illustration, the preacher said that the man typified the Chinese Baptist Convention; the tiger symbolized the current anti-foreign and anti-Christian movement in China; the stone wall represented the transfer of responsibility from missionaries to Chinese. There was no time to measure the wall or to consider whether the Chinese church was ready for this step. The anti-Christian movement presented an emergency, and immediate action was imperative.

**The Test at Home.** Fortunately, the Baptist emphasis on the independence of local churches helps greatly in this crisis. With no ecclesiastical authority over them, the Baptist churches of Asia and Africa are free to develop a religious life and an organized expression of Christianity entirely as the Spirit of Christ guides them. Moreover, the test as to whether Christianity through such transfer of responsibility will become indigenous, will be found, not in Asia or Africa, but in America. Will American Baptists recognize this independency of a local church on the other side of the Pacific? Will they recognize the new convention in South China as an organized group of Baptist churches similar to the State Convention at home? Will they authorize appropriations toward its work without any desire to dictate how they shall be spent? The Foreign Mission Board several years ago announced as its policy that "the Board recognizes the independency of indigenous Baptist churches, and records as its judgment that neither the American Baptist Foreign Mission So-

ciety nor its missionaries have a right to legislate for such churches." Will the denomination support that policy and thus hasten the day when Christianity shall no longer be regarded as foreign but as indigenous, when the teachings of Jesus shall not only have received acquiescence but shall have been firmly rooted in the life of the people?

**Seed-Sowing or Transplanting.** There are two ways of bringing a flower from America to China. The full-grown plant can be transplanted, or a seed can be planted in Chinese soil. Should the missionary enterprise take a full-grown American plant, raised on American soil and in its original American flower-pot, transfer it to China and say to the Chinese: "Here, take this plant. Admire it; cherish it; treasure it; adopt it as your own"? With characteristic courtesy the Chinese would do so, although it would remain in their minds a foreign plant. Or should the missionary enterprise take a seed from that plant, and place it in the soil of China, and there let it be nourished by the indigenous chemical constituency of Chinese soil and be watered by the rains from the Chinese heavens until it should grow and blossom and the Chinese should come to love it as their own? It might not be quite like the American flower; on the other hand it might have some far more wonderful and richer color combinations. With the latter method the missionary should for years to come offer his services to the Chinese as gardener. He should suggest here and there how pruning-shears might be used to good advantage, cutting off a branch that gives no prospect of blossoming, or another that shows signs of withering. Eventually the plant would grow to

maturity and produce that wonderful, beautiful, radiant Oriental flower of Christianity which, with American and Indian, and European flowers, would be placed as a fitting tribute at the feet of the triumphantly marching King of kings.

**The Problem of Church Cooperation.** The second century has focused attention also on the enlarging need of church cooperation. Only a united Christian church can successfully meet the problems which the world situation of today presents. The growing racial antagonisms, the misunderstandings between nations, the recent doctrinal controversies within Christian denominations themselves, the increasing financial cost of the missionary enterprise—all these make imperative a closer cooperation among Christian forces that shall eventually result in the fulfilment of the Master's prayer "That they may all be one."

**Denominationalism Abroad.** How regrettable it is that Protestant Christianity should continue to consist of separate bodies, of numerous sects and ecclesiastical divisions. Not only does this multiplication of denominations result in separate efforts on the foreign field, but it is in itself a source of economic waste, of missionary inefficiency, and of duplication of effort. The visitor to the foreign field is impressed with the frequency with which he finds mission enterprises conducted by different denominations in the same station. How confusing it must be to the Chinese to note a sign reading "English Presbyterian Mission" and further along, on the same street in the same city, a sign reading "American Baptist Mission." In another station in China, from the upper veranda of the Baptist school for boys,

can be seen schools for boys, of two other denominations. "Every Protestant denomination conducting mission work in Japan," writes Dr. A. K. Reischauer of Toyko, "feels that it must be represented in Tokyo to give it prestige, rather than having some of them concentrate their efforts in unoccupied sections of the empire." The failure of a single union enterprise to emerge out of the earthquake devastation in Japan has already been mentioned.

**The Possibility of Consolidation.** What makes this division of Christianity on the foreign field all the more regrettable is the general recognition that no single distinctive principle of any evangelical denomination is essential to salvation. A Presbyterian may be just as devoted a follower of Christ as a Baptist or a Methodist. Christ has not revealed himself exclusively to any one denomination. No individual branch of the church can claim a monopoly of his spiritual resources. Furthermore, the non-Christian world is coming to recognize this. An East Indian pastor, commenting on the divided church, said naively, "Were it not for the vigilance of the Western shepherds the Indian sheep would some fine morning be found in one fold." Once more the student generation recognizes the issue. At the Evanston Conference a resolution declared that "Denominationalism must be cut out absolutely from the spirit and methods of foreign missions." Two recent events indicate that such a development is by no means impossible. In 1925, the United Church of Canada was organized by a consolidation of Methodist, Presbyterian, and Congregational churches. The new organization has assumed the missionary work formerly

carried on by the three churches separately. Mission fields include British Guiana, Trinidad, Africa, Formosa, Korea, China, India, and Japan, with a total of 540 missionaries now representing the united church. Another significant development was the consolidation in India of the Presbyterian church and the Congregational church. The two bodies united under the name of the United Church of India.

**Baptists in Union Enterprises.** Baptist missionaries are not unmindful of the need of closer cooperation. The growing number of union institutions and phases of work now being done jointly with other boards reflects progress in this direction. The list of institutions includes three in India, The Madras Christian College, The Missionary Medical School for Women at Vellore, and The Woman's Union Christian College at Madras; three in China, Nanking University, Ginling College for Women, and the West China Union University at Chengtu; and the Kongo Evangelical Training Institution in Belgian Congo. In addition are several schools and academies. The new Riverside Academy building at Ningpo, a Jubilee gift of the East Central District of the Woman's Society, is an outstanding example of what one denomination can contribute to the equipment of a union enterprise, for this school is maintained by Baptists and Presbyterians. The fine new Union Hospital at Huchow, China, supported jointly by Baptists and Methodists, shows how cooperation is possible and effective also in medical work. The release of a Baptist missionary, E. H. Cressy, for service with the East China Educational Association, is another indication of cooperation. In all these union enterprises

no participating body is called upon to surrender any distinctive principle.

**A United Church Essential.** Furthermore, current religious developments on the mission fields make closer cooperation imperative. The revival of Buddhism, for example, presents a specific challenge to Christianity that can only be met by a united church. In the propagation of its own faith, Buddhism has adopted many of the methods of Christianity. Sunday schools, patterned after Christian schools; hymns, in some of which the word "Buddha" is merely substituted for that of Christ, as for example, "Buddha Loves Me, This I Know"; social service and other activities—all are being utilized in this Buddhist revival. Only a short distance from the Tokyo Tabernacle stands a social center, maintained by Buddhists in competition with the Baptist Tabernacle. To these activities has been added that of preaching. While in Japan the author visited a magnificent Buddhist temple at Nara. In an immense open room on a floor covered with the familiar soft straw mats, a hundred or more worshipers were seated. In front of them stood a huge image of Buddha, surrounded by gongs, incense-burners, and all the paraphernalia of ceremonial worship. On both sides were sacred shrines. With closest attention this crowd of worshipers was listening to a Buddhist priest who was *preaching an expository sermon* based on several passages from some sacred scriptures on a small lectern beside him. Had it not been for the incongruity of the surroundings, it would have been easy to imagine the scene as a Sunday morning preaching service in a Baptist church. Furthermore the Buddhists, recognizing the rapidly

spreading observance of Christmas among non-Christian Japanese, even though its significance as the birthday of Jesus Christ is disregarded, are advocating the annual observance of April eighth as the birthday of Buddha. As the years pass by, it is not difficult to conceive that three observances will strive for the mastery in Japan. One will be the commercial celebration of Christmas; another will be the spiritual observance of Christmas as the birthday of the Saviour of the world; the third will be the national recognition of the birthday of Buddha. Only a united Christian church can assure the ascendency of the real meaning of Christmas. The visit to America in 1926 of Sunyu Otani, head of the largest and most progressive denomination of Buddhists in Japan, representing six million adherents, is another phase of this revival. He came to deliver to the President a message of good-will from Japan, and also to visit the sixty thousand Japanese Buddhists now in the United States. Thus Buddhism constitutes also a home mission problem.

**Substantial Progress.** Cooperation in missionary work has nevertheless in recent years made substantial progress through interdenominational committees. The National Christian Council of India and the National Christian Council of China show how the churches in cooperation can effectively deal with such problems as unoccupied fields, educational policies and standards, relations with governments, social, industrial, and moral conditions, as for example, child labor, child marriage, the opium traffic, etc., in a way which no single denomination could achieve alone. In America the Foreign Missions Conference has for many years served

as a clearing-house of the mission boards, who annually assemble for an exchange of views and the helpful consideration of matters of common interest. The Foreign Missions Convention in Washington in February, 1925, furnished a remarkable demonstration of the unity of the foreign-mission task and the need of unitedly facing and undertaking it. Out of the war was born another effective cooperative agency, the International Missionary Council, which has been rendering large service, especially in its relationships with governments and in its efforts to safeguard religious liberty in all lands. It represents not only different denominations but also different countries. The motto that describes the spirit and purpose of all these cooperative developments was well stated by Dr. Timothy Lew at the meeting of the National Christian Conference in China in May, 1922, the greatest Christian Convention ever held in the Far East. It was: "We agree to differ; we resolve to love." More recently a Chinese Christian has suggested an addition: "We agree to differ; we resolve to love; we unite to serve." Thus church cooperation in missions not only at home, but especially abroad, constitutes a major problem in the extension of Christianity. In his address at the Foreign Missions Convention, Dr. John R. Mott said:

> Divisions among Christians—denominational, national, racial—have ever been a stumbling-block, but with the shrinkage of the world these have become more serious and intolerable than ever. If we can forget that we are Americans, Canadians, British, Germans, French, or that we are Methodists, Episcopalians, Presbyterians, Baptists, Congregationalists, Lutherans, in the work of making Christ and his teachings known to all mankind, as a common task, we have gone a great way toward proving to non-

Christian peoples that the religion of Christ is the great solvent of the racial alienations of the world, and therefore the mightiest force operating among men.

**The Missionary's Attitude.** Another problem to which the second century has called attention, concerns the intimate relations of the missionary with the people among whom he works. At the Foreign Missions Convention in February, 1925, at a conference on India, an educated Indian Christian called attention to three handicaps that in his judgment were likely to make the progress of Christianity in India extremely slow. According to his observations, missionaries in India were conscious of a feeling of superiority, as to their own race and their civilization. They were in India as the "guests of the British Government." They had established an ecclesiastical organization, so complicated and ponderous that the Indian Christians with their simplicity of life could never assume complete responsibility for its successful maintenance. More than one hundred years ago the Baptist Foreign Board, in commissioning George Dana Boardman on July 4, 1824, said, "Never provoke the people by unnecessary and unkind allusions to their practises, but exhibit toward them all gentleness and patience, and as far as faithfulness will permit, conciliate their esteem and confidence." If such an attitude was needed then, how much more is it needed now in these days of national consciousness, of race pride and of resentment at any implication of inferiority in civilization or religious faith!

**Of Profound Importance.** That the relationships of missionaries today are matters of profound importance is clearly seen in the declaration of the Conference on

Mission Policies. Concerning the missionary's attitude toward native ideals and movements, this conference said:

> The missionary is also an exponent of international justice and good will. As such he should be free from all racial prejudice and should endeavor to appreciate that which is good in the cultural heritage of those among whom he works. He should make every effort to understand their national ideals and aspirations and to encourage every movement that is in the interest of their welfare.

The question, however, is how "to encourage every movement that is in the interest of their welfare" when this involves a change in political control. This is a delicate problem, not only in British India, where Baptist missionaries are indeed "guests of the British Government," but in other fields, as for example the Philippine Islands. With the present increasing demand for political independence, how shall a Baptist missionary explain the inconsistency of emphasizing spiritual democracy as a basic Baptist principle, when his government at Washington denies the Philippines their desired political democracy?

**Gunboat Protection.** The declaration quoted above and the Indian Christian's comment bring forward another pressing problem. Should the personal safety of the missionary depend on the good-will of the people among whom he works, or on the compulsory observance of unfair treaties, on extraterritoriality, and on the protection of foreign gunboats? One of the resolutions passed by the Student Conference at Evanston, Ill., in December, 1925, read:

> The missionary program should declare its independence from political and militaristic support, such as afforded by (1) un-

equal treaties; (2) extraterritoriality; (3) presence of gunboats as directly contradictory to the principles of Christianity.

Whether or not this resolution reflected the enthusiasm of youth in approaching world problems is immaterial. Certain it is that no single individual or group of individuals living under the safe protection of law and order in America is in a position to declare how the lives of missionaries shall be protected thousands of miles in interior sections of Asia. Concerning unfair economic treaties, agreed to under military pressure, there can be no question. They are contrary to Christian principles and must be done away. It should also be recognized that when the same gunboat that protects the lives of missionaries in any political disturbance, has as its duty the protection of property interests and of capital that seeks the exploitation of the country, such protection does not advance the cause of Christianity. Nevertheless, the claim that the missionary's best protection is the good-will of the people often seems to overlook the fact that he is not immune from mob violence or from attacks by bandits. The abolition of extraterritoriality should receive the most sympathetic consideration of every missionary agency. As unsettled conditions disappear and stable government manifests ability to guarantee the protection of life and property of foreigners, and to administer justice in all legal disputes, the privilege of extraterritoriality as extended to missionaries must be surrendered.

**Attitude Toward Non-Christian Religions.** What should be the Christian's attitude toward other faiths in the non-Christian world? Concerning this the Conference on Mission Policies declared:

Confident of the unique place that Jesus Christ holds as the one and only hope of the world, the missionary will yet gladly acknowledge that God "hath not left himself without witness" in any land. The missionary will, therefore, sympathetically study the religions of the people among whom he labors, that he may be able to realize their religious background and more effectively to lead them into the fulness of Christian truth.

In December, 1925, a meeting of representatives of three religions—Shintoism, Buddhism, and Christianity—was held in one of the clubs of Tokyo. Its purpose was to consider the practicability of calling a world conference of religionists in Tokyo in 1928 to discuss how the influence and power of religion might help solve problems growing out of race prejudice and national antagonism. Concerning this Dr. H. B. Benninghoff wrote:

The significant thing about the informal conference was the feeling that all religions had something in common which needed to find expression in meeting new world difficulties. One cannot read the daily papers in Japan today without becoming more and more conscious of the fact that the vertical cleavages between the religions no longer hold exclusively. A new horizontal alignment is slowly taking place that seeks to put the things of this world over against the things of the spirit.

This growing world recognition of the importance of all religions in dealing with present-day problems makes a sympathetic attitude on the part of Christianity all the more necessary. Nevertheless something more than that is essential. The follower of Christ must have a deep conviction of the supremacy of Jesus Christ, a personal experience of his saving power, a reincarnation of him in his own life. Anything less than this would make it easy for a sympathetic attitude toward other faiths to lead to compromises which in turn would result in

the development of a Christianity merely as an ethical way of life instead of a transforming living faith. The late Dr. A. H. Strong said, " Christ can make all sects, all parties, all castes, all nations one, because in him are all the elements of truth which each possesses without any mixture of their errors."

**The Problem of Financial Support.** One problem which all missionary organizations have always faced is that of adequate financial support. During the first century the foreign mission ship encountered some severe financial storms. Fortunately, they were more or less local and were successfully weathered through various debt-raising campaigns. The second century has brought not storms but a real change in financial climate. It has already been shown how the cost of doing missionary work, because of the war, was raised to a permanently higher level. That the denomination was cognizant of this slowly rising level revealed itself in the Five Year Program and the two financial campaigns of the laymen. The next attempt to meet this financial situation was the New World Movement with the General Board of Promotion as the agency through which the movement's program was to be achieved.

**The New World Movement.** At the Northern Baptist Convention at Denver in May, 1919, the delegates, with marvelous unanimity, voted a financial goal of $100,000,000, a huge sum that to previous generations of Baptists would have been inconceivable. All denominational missionary causes were to share in this budget. All were faced with similarly mounting costs and curtailed operations. To understand the psychology of this momentous occasion it is necessary to take

its background into account. A world war had come to an end. Huge Liberty Loans had been oversubscribed. Plenty of money seemed to be available. It was the day of big things. Nothing appeared impossible. The world, now in a plastic mood, presented an opportunity for influence by the Christian church such as would never come again. Other denominations were launching great financial programs. For generations the church had been singing "Like a mighty army moves the church of God." It was time that the church and the Baptist wing of it should actually move like a mighty army toward the achievement of its task. On a high tide of denominational enthusiasm and spiritual fervor the New World Movement came into existence.

**A Significant Achievement in Cooperation.** For five years under the inspiring leadership of Dr. J. Y. Aitchison this program was kept before the denomination. Although its financial objective had been too ambitious, the financial gains achieved were far beyond anything reported for a previous five-year period. Foreign missions received a great impetus. Never before had the churches come to understand so clearly the vast areas and the needs in the non-Christian world in which their foreign-mission agencies were at work. Cooperation among the various missionary societies was attempted on a scale heretofore unknown. All of them came to realize as never before that they were parts of the denominational life as a whole, and that not one of them could make progress at the expense of another without jeopardizing the welfare of them all. Unfortunately, nearly all of the increased gifts from the churches had to be absorbed in the higher costs of doing missionary work, so

that little real advance work on any mission field was possible. Nevertheless, owing to these mounting costs, unless some organization like the Board of Promotion and some great program like the New World Movement had challenged the churches during those five years of world readjustment, not only the Foreign Mission Society but all other agencies would have been compelled to curtail their activities, if not discontinue many of them altogether.

**The Lone Star Fund.** The cooperative program begun under the New World Movement was continued with a new organization, the Board of Missionary Cooperation. However, with the inevitable reaction from a strenuous five-year effort came another decline in receipts. Burdened with heavy accumulated deficits and faced with the necessity of reducing their work, the two Foreign Mission Societies came to the Northern Baptist Convention at Seattle in July, 1925, realizing that another grave financial crisis had to be met. Their work could not be financed on the budget proposed by the Convention committee. Either an additional sum of $263,662 had somehow to be provided or the two Boards, as stated in Chairman F. L. Anderson's address, would be compelled to close twenty mission stations or withdraw from two or more entire fields. A midnight prayer service was followed by an historic convention session, in many ways comparable to the historic meeting in 1853. At that time it had been proposed to withdraw from the South India Mission, and the famous hymn "Shine On, Lone Star," penned by S. F. Smith, had saved the day. Dr. Charles A. Brooks, of Englewood, Ill., led the protest against this new policy of retreat, by

calling attention to the parallel between this crisis of 1925 and that of 1853. After long and sympathetic discussion, the Convention recorded its support of his protest by requesting the two Foreign Mission Societies to seek special gifts to the amount required to avert the threatened retrenchment. "Call your effort the Lone Star Fund," said Dr. N. R. Wood, of Boston, "and Northern Baptists will respond generously." They did. More than $350,000 in cash and pledges was received, most of the surplus being applied, with the consent of the donors, to the regular denominational budget.

**The Problem Still Unsolved.** Nevertheless, the financial problem is still unsolved. An emergency has been removed for only one year. The same alternatives again confront the denomination. Must their foreign mission enterprise reduce its work so as to bring expenditures down to anticipated income, or will the denomination increase contributions to the level of needed expenditures? No diminution in costs appears on the horizon. More funds or less work must be the answer. It is for the younger generation in the churches, aware of the stupendous tasks faced by Christianity around the world today, to decide whether the missionary cause shall go forward and, through the application of the Christian way of life, solve the problems of the new day, or whether it shall suffer the disaster of retrenchment.

**The Spiritual Emphasis.** There is finally the problem of placing fresh emphasis upon the supreme importance of the spiritual life. The second century of Baptist foreign missions has witnessed how pitifully science and education and wealth and political power failed in building a civilization because it was not based on peace

and justice and the spiritual welfare of mankind. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Foreign missions have always been and must always continue to be a great spiritual force, a spiritual enterprise that has its basic motives in the very being of God and in the person of Jesus Christ. "The missionary enterprise, in all its worthiest periods and its best representatives," says Dr. Charles E. Gilkey, "has been no condescending piece of racial or religious patronage, but the outward thrust and outreach of a loyalty to Christ and an experience of him that have caught from Jesus himself his sharing spirit. A Christianity in any land that is not missionary at heart would prove thereby that it had lost its Master's mighty impulse of love and service and sacrifice." To uphold this ideal of the missionary enterprise obviously requires that men and women be sent to the fields, who, with other qualifications, possess a deep spirituality.

**Today and Tomorrow.** The high spiritual tone of the enterprise and the deep spirituality of the missionary body today reflects the spiritual life of yesterday in the churches at home. In the same way the spiritual life of this generation at home will be reflected in the spirituality on the mission field tomorrow. In these days of world turmoil and readjustment, the second century of Baptist foreign missions brings as an outstanding need a deepened spiritual experience and a more vital consciousness of the presence of God. It is for the younger generation of Baptists, for whom this text-book was written, and on whose shoulders must rest responsibility for the prosecution of the missionary enterprise of tomorrow, to develop that deeper spiritual life, to cultivate

that larger sympathy and love for men of all races and nationalities, and above all to permit nothing in life to suffice as a substitute for a full-hearted, loyal, and enthusiastic devotion to Jesus Christ.

**Questions and Topics for Class Discussion**

1. How do the missionary tasks of the second century differ from those of the first?
2. How can foreign missions influence world peace?
3. What should American Christians do about the exclusion of Japanese from the United States?
4. How can race prejudice be overcome?
5. Is America a Christian nation? What determines whether a nation is Christian?
6. To what extent is Christianity, as now proclaimed to the non-Christian world, a foreign religion? How shall this foreign stigma be removed?
7. What should be the missionary's attitude toward the people among whom he works? Should he assume an attitude of superiority? Of inferiority? Of equality?
8. How should he regard the culture, civilization, religion of the people on his field?
9. Should missionaries surrender the privilege of extraterritoriality?
10. Discuss the principles on which Baptists should cooperate with other denominations in union institutions and other activities on the mission field.

11. In view of the larger objectives in missions of today, how should the ideals of personal evangelism be upheld?
12. How did the financial crisis of 1925 compare with that of 1853?
13. How shall the Foreign Mission Societies solve the problem of insufficient resources? Should the work be reduced to the level of available income? If not, how should income be increased without jeopardizing the resources of other missionary organizations in the denomination?
14. How does the spirituality of the church at home reflect itself in the spirituality of the church abroad?
15. What is the primary qualification for missionary service?

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# BIBLIOGRAPHY

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THE JUDSON CENTENNIAL, edited by Howard B. Grose and Fred P. Haggard. Official report of the centennial meetings at Boston. Contains addresses of historic value, statistical tables and other data useful for reference.

ANN OF AVA, by Ethel Daniels Hubbard. An inspiring biography, in popular style, of Ann Hasseltine Judson. Its popularity shows no signs of waning.

JUDSON THE PIONEER, by J. Mervin Hull. A thrilling narrative of the career of Adoniram Judson, written especially for boys. Useful for gaining a background of how Baptist foreign missions had their start.

THE BAPTISTS IN EUROPE, by J. H. Rushbrooke. An authoritative and well-written review of Baptist progress on the Continent of Europe. Written by a man unusually qualified because of wide acquaintance throughout Europe.

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